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# THE NATIONAL JEWISH POST

Published  
Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, October 13, 1950

Entered as Second Class Matter  
Postoffice, Indianapolis, Ind.

A NATIONAL NEWSPAPER

Vol. 6—No. 7

## Report Bond Drive Set For Next Summer

### REPORT U.S. REVENUE AGENTS IN PROBE OF JEWISH GROUPS

**National Jewish Post**  
NEW YORK—An investigation by U.S. internal revenue agents of the activities of several national Jewish organizations, particularly in civic defense work, was getting close attention here this week.

The agents were reportedly seeking to learn whether any part of the income of the Jewish organization falls into work in the political field, particularly support of such measures as Fair Employment Practices Legislation.

Sources here were convinced that the investigation was instigated by legislators known to be opposed to FEPC and similar progressive measures.

The agents were also checking funds which Jewish organizations contribute to other groups whose work may be considered largely political.

Sources here said that what was involved was the tax exempt status of gifts and allocations to Jewish organizations.

As one result Jewish organizations seem to be delaying starts on new projects but it was understood that the organizations involved are fully prepared to defend their tax-exempt status and to put up a determined fight.

### Chicago JWF Restores Part Of Education Cut

By EARL KLEIN

**National Jewish Post Correspondent**

CHICAGO—(NJP)—Prodded by sharp protests from the Chicago Jewish community, Jewish Welfare Fund directors last week reversed their budget committee and boosted the 1950 allocation to the local Board of Jewish Education by \$20,000.

The 1950 share calls for \$250,000, which will still be a cut of \$30,000 below 1949.

The budget committee's original proposal, made in July after a six month's delay, sought to cut the allotment from \$270,000 in 1949 to \$230,000 in 1950. Board of Education officials had estimated a 20 per cent curtailment of activities would result.

Board of Education sources credited Jewish public opinion for the gain. All of the city's Jewish organizations issued sharp criticisms.

Two week ago, the 53rd annual convention of the Zionist Organization of Chicago protested the cut and passed a resolution asking the full allocation.

It was reliably reported that several large contributors had threatened to chop their gifts unless Jewish education in Chicago was assured adequate support.

Benjamin R. Harris, Maxwell Abell and Judge Harry M. Fish-

### Hungarian Reds Arrest More Jews

BUDAPEST—A new drive was reported underway in Hungary this week against Jews arrested on charges of being capitalists, black market operators, speculators "trying to undermine the Socialist economy."

Scores of arrests have been made during the past two weeks, aimed at the remnant of the Jewish middle class.

On Mission To U.S.



ELIEZER KAPLAN  
Coming To Get It

### JDA Hints Bid For Bigger Budget

**National Jewish Post**

NEW YORK—A hint that the Joint Defense Appeal will seek funds well above the \$6,000,000 figure of the past two years was contained in an announcement this week of the fifth annual meeting of the JDA.

The three day parley will be held in Cincinnati, Nov. 10-12. The JDA is the fund-raising arm of the American Jewish Committee and of the Anti-Defamation League of B'nai B'rith, U. S. Jewish civic defense agencies.

The announcement said that the meeting would include a "complete, detailed exposition of the greatly-enlarged programs of the AJ Committee and the ADL in the light of present-day events."

### Israel Charges Syrians Abduct Three Israeli

TEL AVIV—Israel charged this week that eight Syrian soldiers kidnapped three Israeli Arabs and took them into Syria.

The Israeli charged to the mixed armistice commission that the Syrians had crossed the Jordan river near Tiberias and had tried to steal some flocks belonging to an Arab tribe. When they failed, they seized the three Israeli Arabs.

### U.S. Zionist Groups Urged To Unify For Israel Aid

**National Jewish Post**

NEW YORK—The projected Israel bond sale in this country probably will be held next summer, it was indicated this week.

The likely date emerged from a series of reports issued in connection with the National Planning Conference in Washington Oct. 27-29 which is to consider plans to raise \$1,000,000,000 for Israel aid.

Israel Finance Minister Eliezer

Kaplan announced in Jerusalem that Henry Montor, director of the 1950 United Jewish Appeal drive, will head the proposed billion-dollar campaign in the United States.

At the same time it was an-

SEE EDITORIAL THIS ISSUE

nounced that Kaplan will make a special trip to the United States to report on Israel's economic position at the Washington meeting.

The agenda for that meeting remains undisclosed but it is understood that the delegates will deal with the three-point plan approved in principle at a Jerusalem crisis conference last month by 50 American Jewish leaders.

The plan called for promotion of private investment in Israel, greatly expanded United Jewish Appeal campaigns, and some kind of an Israel Government bond issue to be sold in the United States.

Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency, also announced that Levi Eshkol, Treasurer of the Jewish Agency in Jerusalem, would fly to the United States for the Washington conference.

Reports circulated in New York, in the wake of Kaplan's announcement, that Montor would continue as director of the UJA until next summer when the bulk of contributions for the 1951 campaign will have come in. He will then take charge of the bond campaign, it was reliably reported.

Reports that Dr. Joseph J. Schwartz, general director of the Joint Distribution Committee, would succeed Montor, received no confirmation at JDC offices.

The JDC is one of the three constituent agencies of the United Jewish Appeal.

The campaign to mobilize Zionist effort in support of the Washington conference opened with an appeal urging the more than 500,000 members of the various Zionist groups in the United States to "form a united front for full-fledged support and implementation" of the Jerusalem crisis program.

The statement emphasized the need of "unifying all Zionist factions and submerging all party interests as the only means for effectively carrying out the Jerusalem program," according to World Wide News Service.

The portion of the appeal was aimed at sharp disagreements among U. S. Zionists, notably in the Zionist Organization of America, which have developed in recent months. Cause of the split is objection by ZOA members to "coddling" of U. S. non-Zionists by the Israel Government.

The statement specifically urged Zionists to take an active part in the Washington conference. Benjamin Browdy, president of the ZOA, has already pledged that organization to sell \$100,000,000 in bonds, and Hadasah is on record as pledging full support of any specific program emerging from the discussions.

The statement was issued following an all-day meeting at the Waldorf-Astoria Hotel of more than 100 leaders of Zionist groups. Represented at the meeting were the Jewish National Fund and the Palestine Foundation Fund; the ZOA, Hadasah, the Labor Zionist Organization of America, the Mizrahi (religious Zionist) Organization, United Labor Zionists, Achdut Avodah, Hashomer Hatzair and Hapoel Hamizrachi.

## Eight Men Pledge To Serve God And Jewry In Adult Bar Mitzvah Rite

By LIONEL KOPPMAN

**National Jewish Post Correspondent**

GREAT NECK, L. I.—(NJP)—Eight men who missed being Bar Mitzvah in their youth pledged themselves this week to make up for the deficit by dedicating part of their lives to "learning and in service to God."

The adult Bar Mitzvah ceremony, believed to be the first and only one of its kind ever held in the United States, was observed last Saturday at Temple Beth El of Great Neck.

The men, none of whom knew any Hebrew when they started studying for the ceremony eight months ago, were called up to the Torah for the first time in their lives. They chanted the traditional blessings and portions of the Torah and Haftarah in Hebrew.

Instead of all eight delivering speeches, each man wrote what he wanted to say and one of them, David M. Levitt, president of the Doughnut Corp. of America, was elected to correlate the remarks

and present them on behalf of the class.

Levitt referred to the ceremony as a "service of affirmation" rather than an adult Bar Mitzvah ceremony.

"All of us had a desire to stand with greater strength in our Judaism," he said. "None of us had been Bar Mitzvah. We had all lived long enough to get over not having a party and getting presents, and long enough to feel that standing affirmed in our faith was important."

"For each of us, the history of our people, the faith of our people, lives each moment in our lives," he added. "We know that our religion is a religion for this world. We know that its teachings, which form the basis for the democratic ideal, are meaningful in every event in our daily lives."

The unique adventure in religion had its genesis in January, when several guests at a Bar Mitzvah reception told Rabbi Jacob P. Rudin, spiritual leader of the Temple, that they had never been Bar Mitz-

vah.

They asked the rabbi whether some sort of service for such men could be worked out. In response, Rabbi Rudin organized a program of study of Hebrew, Jewish history and backgrounds and practice of Judaism.

The development has drawn widespread interest. At least one rabbi devoted his entire Yom Kippur sermon to the course and ceremony. The (Reform) Central Conference of American rabbis has asked for information on the course. Three other members of the Temple who were likewise never Bar Mitzvah have asked Rabbi Rudin to conduct a similar class for them.

The men range in age from the early 30's to the early 50's. One of them is a grandfather. In addition to Levitt, they include Dr. Jack R. Glassman, Albert L. Haas, Herbert S. Nemeroff, Josselyn M. Shore, H. Raymond Slater, Harry Weisman and Walter A. Yokel.

## Levine Quits Anti-Reds To Protest Red Hunts

**National Jewish Post**  
NEW YORK—Reports that Isaac Don Levine, anti-Communist Jewish publicist, has resigned from the American Jewish League Against Communism were confirmed this week.

Levine reportedly resigned in protest against the loss of jobs by two figures in the entertainment field after they were named in "Red Channels," a publication of alleged pro-Communists and Communists.

The confirmation of the resignation came from Rabbi Benjamin Schultz, executive director of the Jewish anti-Red group. Rabbi Schultz also reaffirmed support of the League for "Red Channels" in the face of severe and widespread criticism.

Rabbi Schultz said he felt Levine had resigned for reasons other than his reported disgust with the firings. Rabbi Schultz admitted, however, that he had no reason to doubt Levine's announced motive for resigning.

Rabbi Schultz was asked whether he felt that the League had accomplished anything in its two-year campaign to oust Communists and pro-Communists from Jewish organizations.

"We think we have had a lot of success," Rabbi Schultz said. He said progress usually followed efforts of the League to publicize the presence of Reds and pro-Reds in Jewish groups.

He claimed credit for the action of the American Jewish Congress in ousting the American Jewish Labor Council and the Jewish Peoples Fraternal Order, two pro-Communist groups.

Last year, the Congress sharply repudiated similar claims.

The Adasha factory for optical lenses in Haifa has sent its first consignment of 2,000 pairs of spectacle lenses to Yugoslavia.



RABBI BENJAMIN SCHULTZ

*It Takes Some Doing*

### Nazi-Seized Books Distributed To Jews

MONTREAL—(WNS)—About 1,500 Jewish books taken by the Nazis from Jewish libraries and homes will be placed in Jewish institutions and libraries throughout Canada, it was announced here by the Canadian Jewish Congress.

The books "will be preserved as memorials to their previous owners." A Congress committee is currently sorting the volumes, prior to distributing them.

## MINNEAPOLIS SYNAGOGUE BOOSTS ATTENDANCE BY UNIQUE PLAN

By LEWIS N. GINSBURG

National Jewish Post Correspondent

MINNEAPOLIS—(NJP)—A program based on the interest of parents in their children's religious schooling is the basis for an achievement of consistently high attendance at regular Sabbath afternoon and evening services.

Rabbi Morris Gordon, spiritual leader of the (Conservative) Adath Jeshurun congregation, reported details of the program this week which has frequently resulted in overflow attendance.

During the three years of Rabbi Gordon's tenure, the Adath Jeshurun has created and maintained excellent attendance at Sabbath morning, holiday and late Friday evening service.

Often the big south Minneapolis Conservative synagogue is filled to capacity and even to overflowing.

### NOT ENOUGH

This accomplishment, however, has failed to satisfy the former Army chaplain, who is convinced that American Jewry can and will come often to the synagogue for prayer throughout the year if the proper groundwork is laid.

Starting with the poorest attendance, that at Sabbath afternoon and evening services, Rabbi Gordon created a program which has considerably increased attendance.

He said his original goal involved finding a method which would "afford my congregants a successful Saturday evening experience in the synagogue." His formal program runs for ten weeks, starting in the spring, and thereafter rolls along on its own momentum.

### HOW IT WORKS

The synagogue 10-class religious school serves as the nucleus for the program. One class of the school is named as the host group each Sabbath. Invitations are sent to the parents of pupils to attend the three-hour Sabbath program from 5 to 8 p.m. A check of attendance indicated that a weekly average of better than 170 persons has been present every Saturday afternoon.

From 5 p.m. to 6 p.m. Rabbi Gordon is leader of a question and answer session for the pupils. The quiz is correlated with the study project of the classes. A part of the hour is reserved for story-telling by Rabbi Gordon. The stories are taken from the Bible, Jewish history or Jewish literature.

The 6 p.m. to 7 p.m. period is devoted to the "Shalosh S'udot," the traditional Sabbath third meal. Religious school pupils participate by leading the recitation of the "Hamotzi" (blessing over bread) and the grace after the meal. A "zemiroth" (Sabbath songs) contest is held among the classes with the rabbi, cantor and sexton serving as judges.

### A FULL SERVICE

For the next 20 minutes, the Maariv (Evening) service is conducted. The Havdalah service, which in Jewish ritual marks the Sabbath from other days of the

week, concludes the Maariv.

Religious school children participate in the service by holding the wine cup, the spice box and the candle. The Havdalah ceremony is conducted in an auditorium lit only by candle-light. When the ceremony is concluded, the assemblage joins in the singing of "A Guten Voch" (A good week).

From 7:20 p.m. to 8 p.m., a Malaveh Malka (Accompaniment of the Sabbath Queen) gathering is held. Youngsters participate in games and contests with the rabbi and religious school staff also taking part. Rabbi Gordon also uses this period for visiting with his congregants and their families.

### THEY KEEP COMING

He reported that his regular Minyan members draw increased inspiration from the program and from its stress on youth participation. At the end of the 10-week program many youngsters continue to attend the services.

Four objectives for the program were cited by Rabbi Gordon:

1. It affords both the children and their parents, friends and relatives an appreciation of the joy of the Sabbath, eliminating the coldness that has been read into the Sabbath. It is a positive synagogue experience without stress on the "don'ts" of the Sabbath.

2. The program enables the rabbi and the religious school pupils to get better acquainted.

3. The rabbi gets the chance to meet personally with many of his congregants whom he might otherwise seldom meet during the year.

4. The program and its results demonstrates conclusively that "if you will do it, it is not a dream."

Rabbi Gordon explained that much remains to be done on the effort of increasing synagogue attendance. With the initial phase underway, he has started work on other phases of his program.

## BEN-GURION MOVES TO SMASH BLACK MARKETS IN ISRAEL

JERUSALEM (WNS)—Premier David Ben Gurion this week asked and received from his Cabinet special powers aimed at smashing black marketeering and illicit hoarding.

Among the powers granted the Premier was the right to order arrests, detain suspects, search premises and confiscate goods destined for the black market. Immediately after the nationwide campaign to wipe out the black market began, the police carried out a number of searches and arrested a number of men. At the same time, road patrols detained several truckloads of produce believed destined for black market channels.

In a move to accelerate the trial of suspected black marketeer and hoarders, forty special tribunals have been set up.

The government's action met the speedy approval of union trade organizations and other bodies. Support of the Premier's all-out campaign was voiced by the Merchants Association in Tel Aviv in a statement denouncing black marketing as one of the main dangers facing the country.

The association called on its members to place all their stock at the disposal of the public at official prices. The Association also opened ten bureaus in Tel Aviv and twenty in surrounding villages to deal with complaints from the public.

### Garment Union Gives \$100,000 to Israel

NEW YORK (WNS)—The International Ladies Garment Workers' Union this week presented a \$100,000 contribution to the American Trade Union Council of the Israel Histadrut for the purpose of constructing a labor center in Israel.

The presentation was made by the New York Cloak Joint Board of the ILGWU at a special luncheon held here in honor of Israel Feinberg, general manager of the Joint Board.

Two planes, each carrying 125 Jewish emigrants, are leaving Bagdad daily for Israel.

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# Council Chief Admits Doubt Anti-Zionists Making An Impact

## BERGER SAYS COUNCIL ASKS JEWS TO 'THINK'

**National Jewish Post**  
LOUISVILLE—Rabbi Elmer Berger, executive director of the American Council for Judaism, admitted frankly last week that he did not know whether the anti-Zionist group is making any impact on American Jews.

Here for an open meeting of the Louisville chapter of the Council, Rabbi Berger said that if one way of judging the effect of the Council was through the "vilification and distortion" of Council statements by other groups, then he felt the Council was making an impact.

Asserting that one of the functions of the Council was to make American Jews "think," Rabbi Berger deplored "the growing tendency among American Jews toward nationalism."

**NO COMMUNITY**  
"The term 'American Jewish community' is a misnomer," he said. "American Jews are not in fact and do not want to be considered as a separate community in the United States."

The anti-Zionist leader did not indicate whether that judgement of American Jewish attitudes was based on any research.

"The basis of secular life for all Americans derive from the fundamental laws and spirit of American democracy," he said. "That basis is individual rights and, in secular affairs, the separation of church and state. Under these individual rights, all Americans have the right to equality, regardless of race or creed."

**THEY CAN DO IT**  
Touching carefully on the issue of cultural pluralism, the anti-Zionist official conceded "that these individual rights include the freedom to organize as minority groups of all kinds."

"Despite the basic precepts of American democracy and probably because American society is so new and still evolving toward its own homogeneity, some groups organize as minorities along the lines of creed or former national origins."

"There are accordingly some Jews who, considering themselves a national group and under the emotional impact of the creation of the State of Israel, and persuaded by organized Zionist efforts, have elected to organize as a minority nationality in the United States."

**NOT EVERYBODY**  
He said "this effort" was not a "reflection of the thinking, background or aspirations of all Jews."

Rabbi Berger took up the issue of the recent statements of David Ben-Gurion, Prime Minister of Israel, on the relationship of Israeli and American Jews. The Premier, in several statements during the past three months, has denounced scare tactics as a means of persuading U.S. Jews to immigrate to Israel.

Recently Ben-Gurion told Jacob Blaustein, president of the American Jewish Committee, that as far as official Israeli opinion was concerned, Jews outside of Israel had but one national loyalty and that was to the country of which they were citizens.

**HOW GRATUITOUS?**  
Rabbi Berger termed that statement "gratuitous." It was not learned whether he meant that such statements were self-evident, or whether he meant that Israeli officials had always believed in that philosophy.

The anti-Zionist official said that he opposed the teaching of modern Hebrew in Jewish religious schools. He said he had no objection to the teaching of religious or traditional Hebrew in religious schools but feels that



**RABBI ELMER BERGER**  
*Is Anybody Listening?*

the teaching of modern Hebrew has been instituted by proponents of nationalism.

He also criticized the recent resolutions adopted by the Central Conference of American Rabbis convention which hailed the anniversary of the establishment of the State of Israel and adopted religious services to mark the event hereafter in Reform congregations.

**NOT SO QUICK**  
Rabbi Berger also disclosed a slight change in the Council stand on the issue of dissolution. The Council has said repeatedly that it would fold when the Zionist movement ended. Rabbi Berger himself put it in reverse English when he said two years ago that the Council would remain active as long as a Zionist movement functioned in the United States. (NJP, June 11, 1948).

Asked during his Louisville visit whether the Council would end operations if the Zionist organizations disbanded, Rabbi Berger replied, "not necessarily."

He said that would depend on whether some other organization did not arise to carry on the "nationalistic" efforts.

Asked why the Council has not set up a philanthropic program to aid the people of Israel, Berger said that if such a program were set up, it would have to get the approval of the Jewish Agency. He said he doubted that the Agency would approve such a proposal.

### Israel Urged To Join Mediterranean Pact

WASHINGTON — (WNS) — The Washington POST, in an editorial reacting to Turkey's association in the North Atlantic pact, suggested that Israel participate in a Mediterranean mutual assistance pact against Russia.

A Mediterranean pact, the editorial stated "would have added strength if it were extended to Israel, and eventually to a more responsible Egypt than at present exists."

When 2,000 workers in the Israel diamond industry recently struck for a 10 per cent wage hike and other concessions, workers in cooperative plants refused to join the walkout.

## 22 Canadian Chalutzim En Route To Israel; Total 66 This Year

**National Jewish Post**  
MONTREAL—Twenty-two Canadian chalutzim (pioneers) were on their way to Israel this week, along with a larger group of Americans whom they joined in New York.

The Canadian Section of Hechalutz announced that they had sailed on Oct. 5 and 9 on two French liners.

The 22 bring to 66 the total number of chalutzim from Canada this year. Montreal is the home town of 29. Nineteen came from Toronto, 11 from Winnipeg, two from Vancouver and one each from Kitchener, Saskatoon and Ottawa.

In Israel, the Canadians plan to establish themselves on kibbutzim (collectives) where Canadians and Americans have previously set-

tled. Ten plan to go to Geshur Haziv in the Galilee, a settlement founded early last year by pioneers from America.

Of the 66 Canadians, nine will have joined Kibbutz Shoshana, Garin Canadi (Canadian settlement). That group is now in training while waiting for assignment to land in the Negev.

Geva, another Galilee settlement, will have 15 Canadians by the end of this year. This group plans also to settle in the Negev, Israel's southern desert, and act as a focal point for immigration from the U. S. and Canada.

Hashomer Hatzair, the left wing labor Zionist youth movement, has sent 16 Canadians to Israel this year. Coming first to Kibbutz Amercaï Vav, Kfar Mazaryk, they recently became part of a new settlement at Barkie.

## Special Labor Meet Rejects Jewish Red Tie

**Jewish World News Service**  
NEW YORK—A special convention of the Jewish Labor Committee, U.S. Jewish civic defense agency, was told last week that it had been called primarily to dispell the lie that Jews as a people are more prone to be Communists and pro-Communists.

Na'um Chanin, educational director of the Workmen's Circle and a leading member of the Jewish Labor Committee (JLC) said that the idea unfortunately prevailed among many Americans.

He said that American Jewish Labor had been in the vanguard of fighting Communism long before general public opinion in the United States had veered from Communism and pro-Communist sentiments and ideas.

He said it was due largely to the propaganda which the Jewish labor movement in the United States had conducted for the last 20 years that the present awakening to the dangers of Communism had come.

## Chicago Congress Conclave Oct. 22

CHICAGO—(NJP) — Dr. Israel Goldstein, chairman of the western hemisphere branch of the World Jewish Congress, and Dr. David Petegorsky, executive director of the American Jewish Congress, will be the principal speakers at the 16th annual convention of the Congress Chicago division.

The convention will be an all-day event on Oct. 22 at the Sherman Hotel.

## Linz Today Has 70 Jews, No Rabbi, No Synagogue, Few Young People

LINZ, Austria—The history of the Jews of Linz, the capital of upper Austria, furnishes a glimpse at the local level of what is happening to Jews throughout former Hitlerland.

Before the war, the Linz Jewish community was a prosperous one of 3,000 persons. Today, there are 70 Jews in Linz. The majority of them are persons who returned from Shanghai, the last stopping place before Hitler was smashed and the handful of German Jews who wished to return could do so.

Less than half of the 70 are able to earn a living. Most of them are sick or elderly and are supported by public aid.

The beautiful Linz synagogue was burned down by the Nazi butchers during the pogrom of November, 1948. It has not been rebuilt. Occasional services are held in the office of the Linz Community Council. There is neither rabbi nor chazan.

## 90 L.I. RABBIS SIGN CALL TO MEMBERS TO JOIN ZOA

**National Jewish Post**  
LONG ISLAND—Ninety rabbis of Long Island have signed a call asking Jews to enroll in the Zionist Organization of America. The POST learned this week. The action was seen as a move to bolster the ranks of the ZOA which have rapidly dwindled in the past two years.

The complete text of the call reads:

"The State of Israel is not secure—militarily, economically, or politically. In the unforeseen tests and trials ahead, the support of American Jewry is an imperative necessity.

"The area of support is not confined to fund-raising, but includes, as equally indispensable, the fields of public opinion, democratic mass action, education, youth activities, and the promotion of trade, investments and cultural relations between American Jewry and Israel.

"In these and related fields the Zionist Organization of America serves as the chief mobilizer of American Jewry. Until Israel's future is assured, the traditional

tasks of the ZOA remain before it as urgent as ever. And for its effective discharge of these tasks numerical strength is a first and chief requisite.

"Therefore, every Jew in Long Island is summoned to enroll in the Zionist Organization. Zionist membership is a vote for survival and security. Again, we call upon every Jew to stand up and be counted with his people!"

A first consignment of 1,900 tons of rails arrived recently in Haifa from Belgium for a new railway line between Hedera and Tel Aviv.

**If It's Vital, It's In**  
**The National Jewish Post**

## WHERE TO DINE ALL OVER THE U.S.

### When In Chicago

#### Tel Aviv Restaurant

**כשר**  
10 So. Clark St.  
**STRICTLY KOSHER**  
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Home Cooking at Reasonable Prices  
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### When In Louisville

You'll Never Forget Louisville  
If You Eat at  
**Around the Clock**  
Kosher Style Food Delicacies  
Highland 4554 1925 Bardstown Rd.

Kosher-style restaurants are included in this guide for the information of our readers. Presence of the words "strictly kosher" in any of these advertisements means the establishment is under supervision of an authorized mashgiach. Readers who observe kashrut may eat in such restaurants with complete assurance of the restaurant's adherence to the dietary laws.

### When In Indianapolis

**For a Delicious Kosher-Style Meal Just Like Mother Used to Make.**

**MILLER'S RESTAURANT**  
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### When In New York

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### Services In a Tent of Israel

Long Island seems to be a place where Jews refuse to be barred from worship by ordinary obstacles, such as lack of a building. Here are some young and enthusiastic members of Temple Shalom in suburban Bellerose entering a tent for services. The tent has been put up on the site where the new Reform temple will soon be built.

### Digest of Yiddish Press

#### DREYFUS KIN MARRIES A CATHOLIC-FRENCH CHIEF RABBI OFFICIATES

By RABBI SAMUEL SILVER

UNTIL I saw it in the Yiddish press I didn't know that: Paris recently witnessed a replica of the "Abie's Irish Rose" story. Principals were the daughter of Andre Weil, a Dreyfus kin and one of France's wealthiest Jews — and the son of ex-premier Eduard Daladier. Neither family wanted a religious conversion. So they were first married by a Catholic priest, and then the Weils asked France's chief rabbi to marry the couple Jewishly. The rabbi refused, but was later induced to officiate. He did, and another blow for assimilationism was struck in a nation where Jewishness is hanging on



SILVER

the ropes. (Isaac Remba, in the DAY)

At a party given him by friends on his 50th birthday, Judge Samuel Rosenman, famed presidential advisor, insisted that there be but one talk and that he give it himself. Whereupon he recited his bar mitzvah talk. (L. S. Beeley, the AMERICAN)

A San Francisco Conservative congregation heard the most stirring Rosh Hashonah talk in its history last month. The rabbi devoted most of his sermon in praise of a young Korean volunteer who was sitting in the synagogue among the worshippers — having recently been returned home minus an arm.

After the rabbi closed his sermon, congregants begged that the young GI be heard from. After a hasty conference, the modest youngster was brought to the pulpit and spoke a few words. He began by saying he wasn't worthy of the honor done him — that he had merely obeyed his orders.

Then came the electrifying confession. "I am ashamed to stand before you," said the lad. "I feel ashamed before these synagogue walls, before you people who have been praying here, before the prayer book in my hand. For what kind of a Jew am I? I don't know a word of Hebrew, I can't speak Jewish, and don't know anything about being Jewish or about the Jewish religion. I'm neither a Jew or a gentile. Just nothing . . ." Adds the DAY's N. B. Linder: Those who were really ashamed were the parents who allow their children to grow

up without rooting them in their Faith.

Emanuel Sninwell, Jewish war minister of the Labor Cabinet, ignored the holiest day of the year when he flew to New York for an Allied war conference on Yom Kippur Eve. (JOURNAL)

There are very few collections of Yiddish humor in the Yiddish language. The situation has been partially rectified by the recent publication of a two volume work, "Yiddishe Vitzzen" ("Jewish Jokes") by I. Rabnitsky (publisher: M. S. Shklarsky, New York). Sample joke, selected by the DAY's humor man, M. Nudelman: "I'm glad I don't own Rothschild's palace. Where would I get so many mezuzos!" Nudelman rates the Rabnitsky collection better than Olszwanger's "Royte Pomerantzen."

The JOURNAL, and its weekly subsidiary, The AMERICAN, has a new publisher. Like most of the directors of this Orthodox newspaper, the new publisher is a rabbi: Zalman Reichman, for 26 years spiritual director of the Bronx YMHA. Ordained both by the Mir Yeshiva in Europe and by the Isaac Elachanan seminary of New York, Rabbi Reichman is president of the Shomray Shabbos Association of New York, an organization devoted to protect merchants who seek to keep their shops closed on the Sabbath — and open on Sunday.

An able helpmeet to the new publisher is Mrs. Reichman, the former Miriam Kotlar, of Colchester, Conn., who is on the top rungs of such Orthodox groups as Mizrahi auxiliary and others. We also learn, from the AMERICAN's S. Rothstein, that the younger of the two Reichman sons, Raphael, aged 16, recently had a learned article on the Rambam published in a Torah journal.

#### No Israel Elections Slated Before 1953

TEL AVIV (WNS)—Premier David Ben Gurion, in a nationwide radio broadcast this week, declared there will be no national election in Israel before 1953.

Asserting that the strengthening of national defense and the pressing of a vigorous immigration policy will continue as the major objectives of the government, the Premier appealed to the people in Israel for cooperation in the campaign to smash the black market.

Home Grown Correspondents  
The National Jewish Post

### I Think As I Please

#### IT'S EASIER TO GET LOST AS JEWS IN N.Y. THAN IN SMALLER CENTERS

By CARL ALPERT

THE term "Jewish Community" is usually applied collectively and in the abstract to the sum total of Jewish life in America. When national leaders talk about the American Jewish community they mean the aggregate of organizations, institutions, agencies and other bodies, both national and local, which constitute recognizable and identifiable organized entities.



ALPERT

To the Jew in the provinces, which means almost anywhere in the country outside of New York City, however, "Jewish community" means something quite different. It has a significance and connotations which are quite lost, not only upon the national leaders, but upon most of the two million Jews who live in New York as well. One could seek for hours to tell a native of Brooklyn or the Bronx what a Jewish community is like in a place like Jacksonville or Louisville, Cincinnati or Denver or Detroit, but he would never understand. Having spent his entire life in a community which is not a community, among Jews who are to a large extent not Jews, and among neighbors who are not necessarily neighbors, he cannot see in proper focus the portrayal of small town Jewish life. Travelling lecturers or organizational representatives who get around the country receive only superficial impressions from their 24 or 48 hour stays in a town, and never capture the true essence of Jewish community life. That can be experienced and savored to its full only by those whose roots are deep in the provinces. It is the absence of such understanding which has contributed to many of the rivalries and controversies on the national Jewish scene.

I WOULD NOT want to imply that all is harmony and perfection in the little town. There are some outposts of Jewish families, far from any synagogue or other Jews, who have problems and difficulties of a major nature. Many of these have been discussed in this column in the past. But where there are enough families to constitute a cohesive little group there is a warmth and a responsiveness which New Yorkers as a group have never felt.

The percentage of affiliation with some form of Jewish life is tremendously greater out in the country. Whereas a Manhattan apartment house will contain hundreds of Jewish families who have

injection, and only the warmest of goodwill and tolerance, he is ever mindful of the fact that he dwells among a majority who are different. The small town Jew is made conscious of his difference every day of the week. The New York Jew can live and stop and work and carry on the multitude phases of daily life for weeks or months, without becoming aware of this difference. On Pitkin Avenue, or the Grand Concourse or the Seventh Avenue garment district his contacts are all with men and women like himself, who can lose their Judaism in a sea of Jews.

Do not gather from this that the Jewish elements are negative. To the contrary, the manifestations of Jewish loyalty and Jewish pride are strikingly positive and affirmative and express themselves in religious observance, in synagogue attendance, in support of all sorts of Jewish causes, and in the little amenities of home and community life.

I HAVE SAID that consciousness of difference exerts a force upon Jews which tends to keep them in a closely knit group. Upon some others, to be sure, it has a centrifugal rather than a centripetal effect, and one occasionally finds a frantic minority seeking to flee from the core, rather than finding comfort and protection in solidarity with other Jews.

As a whole, small town Jewish life contains the most promising reassurances for those who have faith in the future of Jewry in America. It is encouraging and warming to leave New York at times, and visit with Jews who take seriously their identity as Jews.

**Israel Major Buyer Of Canada Dried Milk**  
MONTREAL (NJP)—Israel is Canada's biggest customer for dried milk products apart from the Canadian Government, which buys for the United Nations. Israel bought 5,003,600 pounds of skim and whole milk powder during the first half of 1950, according to CANPAL, the Canadian-Palestine Trading Company.

THERE IS NO secret as to the reason for this state of affairs. The minority status of the Jew is made very clear to him on every hand, and even where there is no anti-Semitism, no discrim-

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# Philadelphia Rabbi Resigns When Synagogue Board OKs Bingo

PHILADELPHIA—Rabbi Meyer Finkelstein has resigned as spiritual leader of Congregation Beth Israel here as a result of the synagogue's decision to continue its weekly bingo games.

Rabbi Finkelstein made his decision known in letters to officials of the synagogue board, according to the Jewish TIMES of Philadelphia.

The synagogue board at a meeting Oct. 1 approved a motion to continue the gambling with only one opposing vote, the local Anglo-Jewish weekly

reported.

The rabbi, who has been spiritual leader for about five years, said the vote left him "no alternative" but to resign, since he had made it plain he was absolutely opposed to gambling in the synagogue.

He said that his resignation would not be effective until Jan. 1 in order to give the congregation time to get another rabbi.

Congregation Beth Israel was one of the synagogues mentioned by Jewish TIMES columnist Arnold

Ginsburg in a series of articles on synagogue gambling last spring.

Partly in response to the Ginsburg survey, a Board of Rabbis was organized to deal with such abuses in Philadelphia synagogues. One of the first moves of the new group, headed by Rabbi Jeremiah Cohen, was to outlaw synagogue gambling.

Rabbi Finkelstein had warned the board several weeks ago that he would resign if bingo was reinstated at the start of the new synagogue year.

## Separate Classes In Montreal For Jewish Pupils Are Averted

By BETTY SIGLER  
National Jewish Post Correspondent

MONTREAL, Canada—The public schools of Montreal have opened for the school year without the segregation of Jewish pupils threatened in two of them.

"The children have gone back to school and there are no separate Jewish classes," Saul Hayes, national executive director of the Canadian Jewish Congress, told The POST.

**THIRTEEN OF THEM**

Difficulties had arisen over absence of Jewish children on Jewish holidays. Thirteen such days are marked on the 1950-51 calendar and teachers had asserted they could not start new work on those days in a school where 70 per cent of the pupils were Jewish. The teachers held this was a disadvantage to the non-Jewish youngsters.

At the close of the previous year, the Protestant Board of School Commissioners was planning separate classes. Jewish children in Quebec are in the public schools through contract with local boards under the peculiar educational program of the province. When Canada became a nation in 1867, the British government guaranteed the French Catholic majority in Quebec that they could keep their own schools.

**JEWIS ARE PROTESTANTS**

The dual system has since been continued. Jews, like other non-Catholics, are Protestants for purposes of education and nearly always, Jews pay their school taxes to the local Protestant school board.

While Jewish teachers may work on the Holy Days if they wish, Jewish community opinion is strong enough to keep the great majority of Jewish pupils at home on all the Holy Days.

Days marked on the school calendar are the High Holy Days, two days of Succos, Shemini Asereth, Simchat Torah, the first and last two days of Passover, and two days at Shevuos.

**SEPARATE CLASSES**

The listing presents a problem in the schools, particularly when the holidays all fall on week days, as they do this year. As the answer, Protestant education officials proposed separate classes for the Jewish children.

Two schools were involved, an established one and another that opened last month. Together they handle an estimated 2,000 of the

Protestant board's 30,000 pupils.

Hearing of the separate class plan when classes ended last summer, the Home and School League of the older school swung into action. The group is a counterpart of the Parent-Teachers Associations of the United States.

**SWING INTO ACTION**

The League won support of the Quebec Federation of Home and School Leagues and of the Canadian Jewish Congress. Both sent representatives to the August meeting with the school board.

At that meeting the board was reminded of a 1930 agreement to permit Jewish pupils to stay away on Jewish holidays and major festivals without confinement in separate classes, Hayes said.

## WITCH-HUNT CHARGE LEVELLED IN CONGRESS CHAPTER PROBE

PHILADELPHIA—A charge of "witch-hunt" was fired last week at the forthcoming investigation by the national office of the American Jewish Congress into an ouster here.

The charge was made by John S. Bernheimer, who was fired as executive director of the Philadelphia Council of the Congress, militant pro-Zionist civic defense agency.

Bernheimer made his charge in a letter to the Philadelphia Jewish TIMES, local Anglo-Jewish weekly.

Rabbi Irving Miller, national Congress president, has named a committee of outside persons to make the investigation. The investigation is part of a series the national office intends to make of chapters and regions suspected of left-wing tendencies.

The Philadelphia probe does not involve any such charges, as far as could be learned. It is aimed at the court action Bernheimer started, and then withdrew, to block his ouster.

Another aspect of the investigation will be the contents and background of a brochure circulated by foes of the national administration in connection with the Bernheimer firing.

## Tel Aviv Sweaters Sellout In Montreal

National Jewish Post

MONTREAL—The first shipment of Tel Aviv sweaters to Canada was almost sold out a week after the garments appeared in a Montreal department store. They were the first Israeli-made goods, advertised as such, to be handled by a major non-Jewish retailer here.

"Made for Eaton's in Israel," read the three-quarter page ad in the city's only English morning newspaper. Eaton has stores and mail order outlets across Canada.

Price of the 75 sweaters was between \$20 and \$25 each, several dollars higher than for cashmere sweaters.

## Thailand Extends Full Recognition

PARIS—Thailand has extended de jure recognition to Israel, the Ambassador of Thailand in Paris informed Israel's Ambassador to France on September 25. Other than the Arab states, the only Asiatic countries which have not recognized Israel are the Moslem states of Pakistan and Afghanistan.

## Conservative Women Meet in Minneapolis

NEW YORK (WNS)—The biennial convention of the National Women's League of the United Synagogue of America will be held in Minneapolis from November 12-16. It was announced here by Mrs. Barnett E. Kopelman, president of the League.

More than 100,000 Jewish women affiliated with the conservative movement in the United States and Canada will be represented by 494 sisterhoods.

Home Grown Correspondents  
The National Jewish Post

## Wohl Proposes 5,000 Experts Annually From U.S. To Israel

CINCINNATI—Rabbi Samuel Wohl said this week he would present to the third National Assembly for Labor Israel his proposal for a human "lend-lease" of skilled Americans to Israel.

Rabbi Wohl, veteran Labor Zionist, said he had outlined the plan to Israeli leaders on a visit last summer and that they had reacted favorably.

Under his proposal 5,000 American specialists, plus others from other democracies, would go to Israel for one year and then return home, unless they wished to extend their stay.

A new group of some 5,000 experts would go each year. They would include physicians, attorneys, engineers, welfare workers and similar specialists.

"The plan would serve Israel more tangibly than money," Rabbi Wohl said. "The arrangement would establish a two-way passage for the inter-change of culture and ability, would strengthen American ideas in democracy and would show American democracy at work in Israel."

**WHAT IT'S FOR**

Dr. Wohl is national chairman of the National Assembly for Labor Israel, an organization set up by the American Labor Zionist movement to attract Jewish liberals previously unidentified with the struggle for Israel.

The next Assembly will be held

in New York on Dec. 18.

### MONEY NOT ENOUGH

"Money is not enough," the Cincinnati rabbi said. "A link must be forged with Israel by English-speaking countries by means of the loan of able persons."

Rabbi Wohl emphasized he was not talking about permanent settlers but only of a plan to provide Israel with "special visitors" to be organized on the basis of service they can render to the new state."

He proposed that the persons be sought in the larger American Jewish communities in the manner in which the United Jewish Appeal budgets are allocated to those communities.

### HELP INCOME, TOO

Dr. Wohl said his plan had also considered the possibility of sacrifice of income by those accepting the plan.

He proposed that the UJA reimburse them by paying the difference between what they would receive in Israel and what they would have earned in that same period had they remained in the United States.



WOHL

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## Names In The News

ONE MONTREAL JEW WHO HAD  
A GOOD IDEA FOR JAN PEECE

THE spread of fame was in a report on an experience of JAN PEECE, Metropolitan Opera star and Orthodox Jew, in the Jewish Chronicle of London. Just before he went to Israel earlier this year, Peerce was appearing in Montreal and while there he attended Sabbath services at the Adath Israel synagogue. He naturally joined in the congregational singing which led a little old man—obviously unaware of his identity—to compliment Peerce in Yiddish on his singing. The older man said that if Peerce had some training, he could become a fine cantor. Peerce thanked the oldster and said he had already sung as a chazan in Bialystok or somewhere. The old man sneered at Bialystok, and said that the stranger could really get somewhere as a cantor in America. Neighbors saved their comments until the Sabbath Mincha services when Peerce was not present. The old man was greatly discomfited on being told the identity of the stranger, but soon recovered and said, "I may not have known who he was, but you must admit I'm a connoisseur on voices."

## The Weird Example

A somewhat remarkable example was offered recently by a former American rabbi as a pattern for the Orthodox and Reform congregations in South Africa to follow. Rabbi MEYER MILLER, formerly of Connecticut, was introduced at the Johannesburg Zionist Luncheon Club as the new spiritual leader of the Durban Reform Congregation. Rabbi Miller said there was no dispute between the Orthodox and Reform congregations in America and suggested the Amer-

ican way as an idea for South African Jewry.

## The Dream Achieved

Rabbi JONAH B. WISE, national chairman of the United Jewish Appeal, was in Israel this week for his first trip to the Jewish State. But it was not this first effort to make such a visit. Some 30 years ago, the famous American rabbi embarked on a personal inspection tour of Palestine, but was trapped in Cairo by a plague of cholera. Rabbi Wise said before his departure, that the trip was "the fulfillment of a life-long ambition." He will report on his findings in Europe and Israel from Paris on the "Message of Israel" program over the ABC network on Oct. 22.



WISE

## The Busy Rabbinate

The awesome collections of activities which Rabbi ABRAHAM L. FEINBERG of Toronto's Holy Blossom Temple manages to compress in a single day were recorded in the current MacLean's Magazine of Canada. Among the tidbits: Rabbi Feinberg helped an ex-bookie to get started in the restaurant business. To critics, the rabbi replied, "If I didn't help him, who would?" When he was approached by a Toronto clergyman to see what could be done privately about adding the Hebrew religion to the Montreal schol curriculum, the rabbi said that when he argued against teaching of religion in public schools, he meant any religion. A constant worrier about his health, he will swallow a pill, then plunge into a job with a

## Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interested Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, OCT. 15—Rabbi Hyman J. Schachtel of Temple Beth Israel, Houston, Tex., speaking on "The Happy Marriage," on the "Message of Israel" program, 10 a.m. EST, ABC.

speed and drive that keep his co-workers hopping.

## The Exact Position

From Israel's left-wing Mapam has come much of the impetus for the anti-religious forces in Israel but a leader of the party gave a more moderate stand on the issue last week. M. BENTOV, Mapam leader, explained matters at a socialist Zionist party conference in London last week. According to the Jewish Chronicle of London, Bentov said that "we are not fighting religion but we must resist the attempt of Mapai's religious partners to encroach on the private affairs of the people, who are forced to carry out religious injunctions in which they do not believe." Bentov's reference was to the coalition Government of Mapai, the dominant labor party, and the Religious Bloc.

## With the Rabbis

Rabbi HYMAN DANZIG is the new spiritual leader of Temple B'nai Israel in Nutley, N.J.

Rabbi ELIAS BERKOVITZ, formerly of Sidney, Australia, was honored by the Brotherhood of Congregation Adath Jeshurun in Boston, as new rabbi of the congregation.

Rabbis MOSES B. SACHS and MELVIN L. GOLDSTINE will be installed as assistant rabbis of Congregation Anshe Emet in Chicago next Friday at services.

Rabbi MORTON SHALOWITZ of Chicago has been elected to the pulpit of the Jewish Community Center of Minot, N.D.

Beth Jacob Congregation of Atlanta has elected as its spiritual leader Dr. JOSEF SAFFRA.

Rabbi KARL WEINER has been elected spiritual leader of Temple Judea in Chicago.

Rabbi and Mrs. M.H.TWERSKY of Philadelphia have announced the engagement of their daughter, Anne, to Yosef Bernstein, son of Rabbi and Mrs. C.H. BERNSTEIN of Jerusalem.

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## Report From Hollywood

HOW NON-JEWISH MARTA TOREN  
WAS PREPARED FOR ROLE IN 'SWORD'

By SIMON WINCEMBERG

WITH a number of Hollywood-initiated Israel films once again being reported in various stages of pre-production or planning, let us look back for a moment to an all but forgotten evening at a small but tidy apartment in the Wilshire district, where a film star, about to portray an Israeli on the screen, received her primary indoctrination.

The star was Marta Toren. The picture for which she was being acclimated was to be "Sword in the Desert." And the apartment was that of Baruch Dinar, who was technical advisor to the production.

All sorts of friends and cousins and Israelis had been rounded up for the occasion to help create atmosphere, and Marion Finkels, one of the participants (as a cousin, not as an Israeli) still remembers dimly how after a while thing loosened up and they all sat on the floor, and one of the songs they sang was "Atzei Zeitim Omdim," and Sali Dinar, ever thoughtful, ever the good hostess, ever the perfect teacher, translated it to Marta. It was something about olive trees standing, and perhaps swaying. And so, Marta, smartly attired in a sort of purple tight-fitting suit, gracefully swaying from side to side, now hitting against Robert Buckner, the producer, now against Avinoam, the Israeli aviator, sang the tune with English words, and discovered delightedly that, "It fits."

AMONG OTHERS PRESENT were Lottie Lustig of MGM, Sam Lifschitz, an Israeli from Cologne, possibly in Brazil now, working on a picture based upon an Indian legend and Villalobos music, for his master's degree at UCLA.

Baruch Dinar, according to Marion's report, "all evening long played a very adequate host, face of a dead stone, not saying much, but being there, speculating what will be the outcome of this noisy get-together."

CAN'T SEE THE TAPESTRY FOR THE THREADS Dept.: Returning home from Kol Nidre at Young Israel, Lou Barak is told by an excited neighbor to peek through another neighbor's window, where Kol Nidre is just being performed for the benefit of those fortunate, inert or unobservant enough to be tuned to Paramount's television station KTLA...

High Holy Days services conducted by B'nai B'rith for boys and girls of high-school age in the L.A.-Hollywood area at the Gilmore Drive-In Theatre, but no cars being permitted to enter...

A Westside Rabbi sending his elderly congregation into stitches by larding his Succos sermon with a story about a rabbi who is overheard on the phone turning down a huge donation, and has to justify himself for his puzzled president by explaining that the donation was offered by a company who wanted his congregation instead of "Al Cheit" to say, "Pepsi-Cola hits the spot."... (Incidentally, a recent NEW YORKER profile of one of the top executives of the Pepsi-Cola company marks the product's certification as kosher by the Union of Orthodox Jewish Congregations as one of the minor milestones in the company's rise.)...

A studio executive muses: "We were discussin' about Israel. It is true that in Israeli they speak Hebrew? That's a dead language, isn't it? All these Jews comin' to Israel, why'n't they take up English?"

A department head of another studio puts himself on record as having learned considerably about real estate, from being forced to overhear some alert High Holy Days worshippers behind him all through the service...

(You see, that's Hollywood. As long as you don't sink in further than knee-deep, you've got nothing to worry about.)

A SPECIAL showing of J. Arthur Rank's film version of Feuchtwanger's "Jew Sues" has been arranged locally by a group called Americans for Progressive Israel, who according to a number of lengthy and querulous letters to the editor of the local Jewish VOICE, have pledged their hands and hearts to defend the State of Israel against Yeshivot and Mizrahi and similar ogres of clerical imperialism.

NOTE from publicist Sam Abarbanel, re Howard Da Silva, who has one of the top roles in Seymour Nebenzal's remake of "M", now being previewed around town to gratifying reactions: "Howard Da Silva has made a life study of the works of Sholom Aleichem. Last year he did the first recordings in the English language for Decca of some of the famous folk stories of the great Yiddish humorist. When he gets time off from his movie roles, Da Silva plans to record some more, since the first group were best sellers."

ZOA Dues Cancelled  
For Members On Duty

NEW YORK—Members of the Zionist Organization of America serving in the armed forces will be exempted from paying dues,

President Benjamin Browdy said this week.

He said their membership will be maintained in good standing for the duration of their enlistment plus six months after they return from service.



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## Women's Viewpoint

### CHILDREN AT SYNAGOGUE MEETINGS? ONLY WITH SPECIAL PROVISIONS

By HELEN COHEN

CARL ALPERT, in one of his columns, took up the subject of children at meetings. A synagogue was being dedicated, he told us, in which a large percentage of members were young couples with children. Consequently the ceremony was attended by not a few young wrigglers, and the program having passed the boring stage, to them, they were behaving accordingly.

Carl felt that everything was as should be. Better that way than to leave the little ones home with sitters, so that they miss the significant occasion, and better noisy than to be forced to sit motionless, an unnatural condition if ever there was one.

If anyone, including Carl, takes his stand seriously, I hereby enter my objections, together with two alternatives.

Any mother will tell you that trying to keep her offspring even reasonably quiet after they have reached the saturation point at an adult program (which is after the first 15 minutes) is a trying proposition, likely to take the joy out of the affair for her. Do you think, Carl, that those mothers whose children were playing tag in the aisle, were serenely absorbing the nobly expressed sentiments of the speakers?

If we're going to have children with us, let's arrange shorter programs, not too uninteresting for the child. Or let's bring our children with us to the synagogue but have the children hold their own ceremony in another part of the building, or play under supervision outdoors.

COURSES in homemaking for future wives ought to include a class in the fine art of hair-cutting for both male and female, with a pair of professional clippers presented to each graduate. What a saving of time and dollars that knowledge would bring.

THERE are fashions in medicine also. I recall the days when every childhood illness called forth the bottle of castor oil, at which time the intended recipient would as likely as not be found not in but under the bed.

Our little ones, subsequently, were offered half an aspirin in sweetened liquid, to heal their aches and fevers, until the advent of penicillin, for which beneficent drugs we are grateful, but which aren't too popular with our children. They insist they prefer to sweat out their illnesses rather than be stabbed in the backside.

THE CONCERN of some citizens, reported lately in the daily press, over the possible shortage of doctors to care for civilians, didn't sit too well with me.

I couldn't help recalling the time a group of Jewish boys, intent on earning a medical degree, had first to cross an ocean before they could enter a classroom. I don't know how long this practice was made necessary because doors of American medical schools were closed to them, but about 12 or 13 years ago a contingent sailed regularly each fall to study at more hospitable shores, including the university in Glasgow, Scotland.

FUNNIEST THING, THOSE SAME BOYS came back and have since been knocking themselves out taking care of their fellow Americans. There doesn't appear to have been an over-supply of doctors these past few years, and I guess the populace decided that it doesn't matter what religion claims the doctor who mends their broken bones as long as he is capable. In fact, some may even agree that whatever wealth a doctor may accumulate is bare compensation for the years devoted to study and the strength poured into making life more livable for them.

Simply to reject Jewish boys because so many of them had the ability and dedication to enter the profession, it is now obvious, was a stupid waste of valuable material.

## YOUR NAME

Conducted By  
**N. Pearlroth**

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

### Bushman Motew

Leonore Bushman, 6240 Christian St., Philadelphia, writes:

I am very interested in finding out the meaning of my name. My family came from the town of Zagar in Lithuania.

BUSHMAN is a trade name of nautical origin. The original bearer of the family name was engaged in the timber exporting trade that flourished between Lithuania and Prussia for many centuries. The merchant would purchase a forest in Lithuania and after felling the trees, would fashion the trunks into gigantic rafts which would be floated down the Niemen to Tilsit and Königsberg in Prussia. During the passage the owner of the timber would live in a house built on top of the largest raft. Upon arrival at his destination, the merchant would sell the timber, pay off and discharge the lumber jacks and return home, after taking a short vacation in Germany. The owner of the raft was known as the "Busman," a word akin to the English "Boatman." It is from this title that your family name is derived. The trade was a very profitable one and large Jewish fortunes were acquired thereby.

Lillian G. Motew, 7418 S. Oglesby Ave., Chicago, writes:

Can you tell me about my husband's name—Moteff—from Russia? So far we have not come across any others hearing the name.

MOTEW is a name of Russian origin. Its root is the Hebrew name Mordechai, familiarly abbreviated to Mote. It was the name of your husband's ancestor. The addition of "ew" indicates descent, so that Motew means "Marcusson." The terminal "w" or "v" is pronounced like an "f". In transcribing from the Russian the name is often rendered "Moteff."

Why wait any longer to find out what YOUR name means? It's easy; just drop a note to Mr. Pearlroth, care of The Post. Be sure to include some information

## What Foods These Morsels Be

★ ★ ★

WITH the oven on to keep the house warm, it is simple to slip in a few potatoes and a fish loaf to bake.

### FISH LOAF

- |                                      |                               |
|--------------------------------------|-------------------------------|
| 1 tablespoon butter                  | 2 eggs, beaten                |
| 1 tablespoon flour                   | 1 cup soft bread crumbs       |
| 1 cup hot milk                       | 1 pickle, chopped             |
| salt and pepper                      | 1 hard-cooked egg, chopped    |
| 2 cups cooked or canned fish, flaked | 3 tablespoons chopped parsley |

Make a White Sauce of the butter, flour and milk. Add salt and pepper. Add remaining ingredients, and mix well. Pour into a buttered baking dish or mold. Place in a pan of boiling water in oven, and let cook at 350 degrees for an hour. Unmold. Serve hot or cold.

### SALMON LOAF WITH COTTAGE CHEESE

- |                           |                               |
|---------------------------|-------------------------------|
| ½ cup hot milk            | 2 cups canned salmon, flaked  |
| 1½ cups soft bread crumbs | salt and pepper               |
| 1 egg, slightly beaten    | 3 tablespoons chopped parsley |
| 1 cup cottage cheese      | 3 hard-cooked eggs            |

Pour milk onto bread crumbs, mix well, and let stand a few minutes. Add egg, cheese, salmon (including crushed bones and oil), parsley, and salt and pepper. Place one-third of the mixture in a buttered loaf tin, place hard-cooked eggs end to end in a line through the center, and add rest of mixture. Bake in oven at 350 degrees for 50 minutes. Unmold, serve hot or cold.

### SALMON PUFF

- |                                       |   |
|---------------------------------------|---|
| 1½ cups cooked or canned fish, flaked | 1 tablespoon chopped parsley            |
| 3 cups mashed potatoes                | 1 tablespoon chopped celery, if desired |
| salt and pepper                       | 2 eggs, separated                       |
| 1 onion, chopped fine                 |   |

Mix fish and potatoes, add salt and pepper, onion, parsley, and celery, of desired. Beat yolks of eggs, and add; beat whites of eggs, and fold into mixture. Place in a buttered casserole, dot mixture with butter, and bake in oven at 350 degrees until brown.

about your family background to help Mr. Pearlroth trace the meaning of your name.

The POST regrets a typographical error in connection with a report in this column in the Sept. 29 Post on Morris Efron of Allentown, Pa. The name and the report on the name came through as "Efrom," instead of Efron.

### 78,500 Children In Youth Aliyah

JERUSALEM — Youth Aliyah received 78,500 children last year and is now looking after 178,000 children, Moshe Kol, head of the Youth Aliyah department of the Jewish Agency, stated this week.

The organization hopes to take in a similar number this year, but children over 14 years cannot be accepted, due to financial difficulties.

Home Grown Correspondents  
The National Jewish Post



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(57)

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### Sharett To Address Mizrahi Women Meet

NEW YORK—Moshe Sharett, Foreign Minister of Israel, will give the principal address at the keynote session of the Mizrahi (religious Zionist) Women's Silver Jubilee convention.

More than 1,000 delegates are expected for the convention, which opens Sunday at Atlantic City.

### K.C. Rabbi Wins Honorary Degree

WANSAS CITY, MO. — Rabbi Samuel S. Mayerberg of B'nai Jehudah here was awarded an honorary degree of Doctor of Laws at the Diamond Jubilee Convocation of Park College, Parkville, Mo.

### New Jewish Weekly Started In New Jersey

BELMAR, N.J. — Volume one, number one of a new Anglo-Jewish weekly for New Jersey's Monmouth and Ocean counties was published last week.

Rabbi Milton H. Tittlebaum is editor of the new Jewish TIMES. The first issue was eight pages.

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## Are We Pallbearers?

WE have grown so used to finding fault with almost every phase of United Jewish Appeal activity—from who raised the money, how it was raised and by whom and how it is spent—that we are very likely to do an injustice to the projected billion dollar campaign for Israel.

We have a perfect right to look critically at the bond drive and to make suggestions and recommendations but we resent and protest this making a parlor sport out of a drive, like baiting the rabbi.

The drive will be a success only if it has the ENTHUSIASTIC support of U. S. Jewish leadership. That leadership, once the drive is launched, must get itself out of its present mournful mood. But even before then, it must calculate the risk it is taking and the effect on the success of the campaign, of continued gloomy predictions which—like vicious rumors—cannot be stopped once they are started on their nefarious way.

The Jews of New York alone could oversubscribe the billion dollar drive.

So too could the Jews of Chicago.

Then both cities could go out and make their UJA drives the most successful in their history.

We must not therefore lose our perspective.

Israel's present crisis is not child's play. The nation is down to rock-bottom conditions and we

must remember that there are situations where even heroism will not avail.

In view of all these facts the U.S. Jewish leadership has a tremendous responsibility toward the bond sale. Suggestions, recommendations, yes—but picayunish fault-finding based on personalities, recriminations, failure to give enough credit to this person or to that organization—all of these are unforgivable. They are a betrayal of a nation's future and a people's future.

Isn't this the drive we all have been asking for, for several years now?

Haven't big business men been telling Israel that it cannot get sufficient funds by gift dollars and must issue bonds which the U. S. Jewish community will gobble up?

Now that we have the bond issue, all of a sudden we are becoming cautious to the point of suspicion and we want such guarantees of our funds as even nations hundreds of years old cannot give.

The forthcoming Washington conference will no doubt pledge unstinting support to the bond sale. It must generate such tremendous enthusiasm that the sale will meet its goal. This cannot be done unless we stop acting and speaking like pallbearers. Israel is the best risk for any Jew and we are not here referring to the money at all.

## What Is A Jew?

ALMOST any literate Jew has at one time or another read all or part of Leo Tolstoy's peroration "What is a Jew?"

But a second reading will do no harm, and even a third and a fourth. Here it is:

### WHAT IS A JEW?

What is a Jew? This question is not at all so odd as it seems. Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged—and in spite of all this is yet alive? What is a Jew, who has never allowed himself to be led astray by all the earthly possessions which his oppressors and persecutors constantly offered him in order that he should change his faith and forsake his own Jewish religion?

The Jew is that sacred being who has brought down from heaven the everlasting fire, and illumined with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

The Jew is the pioneer of liberty. Even in those olden days, when the people were divided into but two distinct classes, slaves and masters—even so long ago had the law of Moses prohibited the practice of keeping a person in bondage for more than six years.

The Jew is the pioneer of civilization. Ignorance was condemned in olden Palestine more even than it is today in civilized Europe. Moreover, in those wild and barbarous days, when

neither life nor death of anyone counted for anything at all, Rabbi Akiba did not refrain from expressing himself openly against capital punishment, a practice which is recognized today as a highly civilized way of punishment.

The Jew is the emblem of civil and religious toleration. "Love the stranger and the sojourner," Moses commands, "because you have been strangers in the land of Egypt." And this was said in those remote and savage times when the principal ambition of the races and nations consisted in crushing and enslaving one another. As concerns religious toleration, the Jewish faith is not only far from the missionary spirit of converting people of other denominations but on the contrary the Talmud commands the Rabbis to inform and explain to everyone who willingly comes to accept the Jewish religion, all the difficulties involved in its acceptance, and to point out to the would-be proselyte that the righteous of all nations have a share in immortality. Of such a lofty and ideal religious toleration not even the moralists of our present day can boast.

The Jew is the problem of eternity. He whom neither slaughter nor torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off from the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. The Jew is everlasting as is eternity itself.

## Phi Epsilon Pi Will Have To Yield

IT seems a little late in the twentieth century for a national Jewish fraternity to be suspending one of its local chapters for initiating a Negro.

The fraternity—Phi Epsilon Pi—is faced with the secession of its three New York City chapters, those at New York University, City College of New York—which happens to be the founding chapter—and Queens College. These three felt forced to take this drastic action in support of the University of Connecticut chapter which had initiated Alfred R. Rogers, varsity football player and president of last year's

freshman class.

Jewish fraternities stand as symbols of the exclusionist practices of the non-Jewish fraternities. Phi Ep seems to have learned this fraternity lesson well from its non-Jewish neighbors.

Phi Ep will no doubt yield in time, just as the American Bowling Congress yielded, but the spectacle of a Jewish group following discriminatory practices is one of those things you can hardly believe until you actually see it happen.

## THE EDITORS CHAIR

THERE HAVE BEEN many interpretations of Jacob Blaustein's recent trip to Israel and a very good case can be made out to prove that the bond drive was not even an incidental factor in the second visit of the American Jewish Committee president to see Prime Minister David Ben-Gurion.

According to the version heard in New York, neither Mr. Blaustein nor Mr. Ben-Gurion appear in a favorable light as far as I'm concerned.

Blaustein went to Israel to get further assurances from Ben-Gurion that American Jewry was independent of Israel.

Mr. Blaustein has been troubled greatly. Ben-Gurion gave all the necessary assurances about a year ago, but this did not satisfy Mr. Blaustein. Now I know Mr. Blaustein well and I have stated editorially in previous issues that he has done so well as president of the AJ Committee that the name of Judge Proskauer, his predecessor, not only has been almost forgotten, but also that has become true of the names of the organizations which compete with the AJ Committee and formerly overshadowed it.

It must have been Mr. Blaustein's co-workers on the AJ Committee who have kept him unsettled, since he has always been a person to seek advice from his friends.

So Mr. Blaustein went over with this major purpose in mind.

That he obtained the assurances he wanted has to do with Mr. Ben-Gurion and here the Prime Minister appears in a light less than favorable.

According to the best judgment in New York Jewish circles, Mr. Ben-Gurion has decided that for what Israel needs now, the best help he can get is from Mr. Blaustein and the American Jewish Committee. This has to do both with political and financial aid.

It is well known that Mr. Blaustein has the ear and confidence of President Truman. Mr. Blaustein happened to be one of the few money men who contributed heavily to Mr. Truman's election campaign and supported the president loyally and conscientiously when others deserted him. How Mr. Truman repays those loyal to him need not be recounted here.

Financially, too, Mr. Ben-Gurion

believes that Mr. Blaustein is far more able to muster help for Israel than the Zionist Organization of America or the Zionist organizations of America.

Whether or not Mr. Ben-Gurion's analysis is accurate is not the issue. But do the facts as events have developed fit in with the interpretation being made in New York? I think so and you can agree or not.

When Mr. Blaustein got to Israel, Mr. Ben-Gurion pressed him with his needs and Mr. Blaustein in turn pressed Ben-Gurion with his need and there was an exchange.

This version accounts for what seemed to be the special invitation to Mr. Blaustein to approve Israel's forthcoming bond sale a few days before the same project was proposed to the large American Jewish delegation representing all shades of the U. S. Jewish community.

The timing, which seemed deliberate, was nothing more than a matter of coincidence. I had stated in this Chair previously that Mr. Ben-Gurion was making a serious mistake in his appraisal of the American Jewish community, its make-up, who could help him and Israel, and who would help. I was basing my judgment on the belief that the Prime Minister had singled out Mr. Blaustein to get his special blessing on the bond drive.

If what I have heard in New York is correct, then Mr. Blaustein just happened to be in Israel at the time when the bond drive was being projected.

As to whether Mr. Ben-Gurion is backing the right horse in choosing the American Jewish Committee is not the question. For the sake of Israel, I hope he is right.

But in any event, and whether the American Jewish Committee likes it or not, it is on the spot. If it produces, it will be in the strongest position any American Jewish organization has ever been in. I won't even start the sentence: "If it doesn't . . ." for too much is at stake.

I KNOW YOU'LL find this hard to believe.

The young Jewish fellow had answered an advertisement of ours for subscription salesmen and I was pointing out that we

(Continued on next page) —

## Portion of the Week

### NOACH

PARSHAS "Noach" (Genesis VI, 9 XI, 32; Haptharah: Isaiah LIV LV, 5). The story of the great flood is to teach us that Divine retribution through natural accidents can be experienced in nature and in history. It tells the story of one righteous man, Noach, who was ordered by God to build a vessel which will carry him over the waves of God's wrath and bring him to safety. When man reaches solid ground again, after the harrowing experience of the unleashed forces of nature he grows humble and he erects an altar unto God, and as Noach did, he utters prayers of thanks unto his Maker. God makes a Covenant with Noach and the rainbow of hope becomes the eternal symbol of this covenant. Man should never lose faith in God. When the storms rage, and the waters pour down from Heaven, the rays of the sun will soon break through the clouds and reflect in glorious colors, God's love, mercy and deliverance unto all. According to Rabbinic tradition, seven basic laws are quoted in this portion, to be observed by man, "kodem mattan

Thora" before the Sinaitic laws were given. These are: The establishment of courts of Justice, the prohibition of blasphemy, of idolatry, of incest, of bloodshed, of robbery and of eating flesh cut from a living animal. These laws were required later on to be observed by all non-Jews. The Hapthara's main theme is the Redemption of Israel on account of the Covenant between God and Noach.

—Rabbi Frank Rosenthal

## The National Jewish Post

Published every Friday by The National Jewish Post Publication Office, 546 S. Meridian St., Indianapolis, Ind. Other offices, 423 Citizens Bldg., Louisville, Ky., and 722 Chestnut St., St. Louis, Mo.

GABRIEL COHEN  
Editor and Publisher

BEN GALLOP  
Managing Editor

HERMAN HURWITZ  
City Editor

Friday, October 13, 1950

## Calendar

Chanukah	Dec. 1
Purim	March 11
Passover, First Day	April 11
First Seder Night	April 10
Lag B'Omer	May 11
Shevuos	June 11

Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

### Minn. Official Says NJP Vote Stories Inaccurate; Correspondent Replies

Editor, National Jewish Post:

It seems to me that only the National Jewish Post was confused with reference to the matter of Rosh Hashanah voting in the state of Minnesota.

If you had taken the trouble to read our local Anglo-Jewish publication, the American Jewish WORLD, you would have found, in the September 8th issue which appeared four days in advance of our primary election date, the following editorial:

#### TUESDAY'S PRIMARY

It is unfortunate that the date of the Minnesota state primary election this year falls on the first day of Rosh Hashanah—Tuesday, September 12.

How you vote—whether by absentee ballot because of your Orthodoxy which forbids your writing on the High Holiday, or in person—is a matter your rabbi and your convictions will determine. But since you may vote by either device, it is in this election, as in all American elections, your privilege and your duty as a citizen to exercise your franchise.

By applying in advance for an absentee voter's ballot, you may mark your choices and deposit your ballot, as provided by law, before Rosh Hashanah.

Too many voters ignore the primary elections. In Minnesota, only about one-third of the people who are eligible to vote customarily go to the polls in the primaries. But the primary's importance cannot be denied; in the primary, you help to nominate the candidates who run for election in the November general election, and the caliber of the candidates chosen in the primaries obviously determines the caliber of the candidates among whom you will make your choice in November.

It should be quite clear to you from this editorial that any Jew who wished to exercise his franchise in the state of Minnesota elections was free to do so. I can further report that there has been no legal questions raised by anyone to the date hereof with reference to the Jewish vote in the primaries, whether the same was by absentee ballot or in person.

It is unfortunate that you have given to the nation such an exaggerated account of the great "confusion" which existed among

Jewish voters in the state of Minnesota on Primary Election Day. I can assure you that those Jews who felt inclined to vote, did so, and only those, who ordinarily do not vote, used the Rosh Hashanah—primary election conflict as a "scape-goat" for their negligence in not exercising their ballot.

SAMUEL L. SCHEINER  
Executive Director  
Minnesota Jewish Council  
Minneapolis

#### Our Correspondent Replies:

Reader Scheiner is apparently as confused as were Minnesota's Jewish voters on Primary Day, or he has deliberately chosen to ignore the quoted statements of rabbis and public officials which appeared in The POST's stories on Minnesota voting.

A major factor in the existent confusion was the unanswered question of the legality of the use of the absentee ballots by Jewish voters for High Holy Day reasons. Though settled in other states at the request of Jewish leaders, there was never any decision rendered in Minnesota. This despite the quoted American Jewish WORLD editorial stating "Be applying in advance for an absentee voters ballot, as PROVIDED BY LAW, before Rosh Hashanah," or a previous item in that publication urging the use of such ballots by observant Jewish voters. Newspaper articles that fail to quote official sources do not establish the legality of an issue as attorney Scheiner is undoubtedly aware.

A spokesman for the Minnesota attorney general's office told The POST that that office had never been asked for, nor had it issued any formal ruling on the matter. The official told The POST that a court case could result if the ballots were used and a losing candidate challenged their use. A member of the Hennepin County Attorney's staff said he was certain that the use of such ballots for High Holy Day reasons was illegal.

A story on Minnesota voting appearing in The POST of May 26th, considered the use of the absentee ballot. The article read in part, "The flaws in use of the absentee ballot were pointed out by SAMUEL SCHEINER, executive director of the Minnesota

Jewish Council, the local Jewish civic defense agency.

"SCHEINER said that the absentee ballot law specifically provided for the use of that ballot only in case of illness or absence from the state.

"He said there was a possibility that, if the observant Jews of Minneapolis used such a ballot, a losing candidate might file suit to challenge the election.

"Rabbi Schulman (president of the Minnesota Rabbinical Association) agreed that such use could be easily contested and would create a difficult situation for Minnesota Jewry."

How and why did the situation change without any formal ruling from any official source? No formal statement was ever made by any state legal office, the Minnesota Rabbinical Association, or the Minnesota Jewish Council, which is headed by Mr. Scheiner to alleviate the confusion.

Many Jewish leaders were ostensibly as baffled as the voters judging from the number of contradictory statements and requests not to use names that The POST received in tracking down the voting confusion. Many rabbis told The POST that they themselves did not vote.

A sampling of voting precincts in Jewish districts by The POST indicated that the voting turnout was considerably under the one-third figure mentioned in the quoted editorial. (Examples: 125 voters balloted out of 600 registered in one precinct and 100 voters balloted out of 550 registered in another precinct.) This despite an all-out campaign to support a school tax amendment, which was strongly favored by Jewish citizens.

This correspondent wonders how Mr. Scheiner can contend that "any Jew who wished to exercise his franchise in that state of Minnesota elections was free to do so," when many traditional Jews who will not write on Rosh Hashanah were plagued by the problem of absentee ballot legality and did not vote. Contrary to Mr. Scheiner's opinion The POST stories on voting concerned themselves with "Jewish voters who normally vote in the primaries", not with those who used the conflict as a "scape-goat".

LEWIS N. GINSBURG

#### The Editor's Chair

(Continued from previous page) printed all the news whether about the American Council for Judaism or the Zionists. When he didn't seem to comprehend why I contrasted the Council and the Zionists, I explained that the Council was anti-Zionist. When this didn't seem to register, I asked him if he knew what Zionism was.

He said, "No, who are they?"

I GUESS I'M destined not to attend Reconstructionist services at Dr. Mordecai Kaplan's synagogue.

Two years ago, while in New York for the Zionist convention, I started out Saturday morning for 15 West 86th Street. I took the Lexington Avenue subway and ended up on 86th Street with Central Park between me and the services.

Last week I recalled my first fiasco and determined not to repeat the performance. So I took the Lexington sub and ended up in the same predicament. They hadn't moved Central Park and I was still confused east and west 86th Street.

So I walked down to 65th and Fifth Avenue for services at the most beautiful synagogue building in America—vaulted Emanu-El.

There, only a few seats away, were Mr. and Mrs. Mortimer May of Nashville (he had spoken at a meeting of the Bronx region of the Zionist Organization of America). They told me that they had had a Friday evening services, they had gone to hear Rabbi Israel Goldstein, but when they arrived the synagogue was dark—there were no late services.

For Friday night services I went over to hear Rabbi William Rosenblum at Temple Israel. Although suffering from a cold, he delivered a full sermon. After services he was approached by a mother and son whose brother, a New York band leader, was planning to marry a non-Jew. The mother was greatly distressed. Her son was torn between love for his mother and love for the girl, who seemed to be willing to raise any children as Jews, but hoped to continue to attend services at her church. Rabbi Rosen-

blum was doing his best and had seen the young people, although the family was not a member of his congregation. He was attempting to dissuade the bandleader and his beloved from marrying, but the mother was not satisfied.

Either she wanted Rabbi Rosenblum to absolutely forbid the marriage, or not to see the girl at all, or something of the sort. I was quite gratified at the way Rabbi Rosenblum handled the matter. He seemed brusque and even discourteous but I think the mother and brother detected his underlying concern and desire to be helpful but a determination also to do what he thought was right.

At services Saturday morning at Temple Emanu-El ended and as I was shaking hands with Rabbis Mark and Perelman (I mention them in alphabetical order) Rabbi Solomon N. Bazell, whom I knew from Louisville as the capable and conscientious spiritual leader of B'rith Shalom Congregation, walked up. Rabbi Bazell volunteered to serve as a chaplain in World War II and on his return did not resume his pulpit. For some reason he seems to be stand-offish as far as I am concerned, although I have always had deep respect for him. He would make some congregation an excellent rabbi and I hope his wish to return to the active rabbinate will soon become an actuality.

#### Israel Army Radio Aids Devout Soldiers

TEL AVIV—The Israel Army is utilizing part of its technical equipment for an Army broadcasting service designed primarily to assist in the spiritual absorption of new immigrants serving in the army.

The new station was opened on Sunday, September 24, by Prime Minister David Ben-Gurion, who is also Minister of Defense, and Chief of Staff Yigal Yadin. It will operate for three hours each day, in close cooperation with Kol Israel, the Government broadcasting service. Two-thirds of the program are entertainment and the rest educational, all in Hebrew.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946.

Of The National Jewish Post, published weekly at Indianapolis, for Oct. 1, 1950.

State of Indiana, County of Marion—ss.

Before me, a notary public in and for the State and county aforesaid, personally appeared G. M. Cohen, who, having been duly sworn according to law, deposes and says that he is the publisher of The National Jewish Post and that the following is to the best of his knowledge and belief, a true statement of the statement of the ownership, management (and if a daily, weekly, semi-weekly or tri-weekly newspaper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the act of August 14, 1912, as amended by the acts of March 3, 1933, and July 2, 1946 section 537, Postal Laws and regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, G. M. Cohen, 6140 Kingsley Drive.

Managing editor, Ben Gallob, 433 W. 20th St.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately under the names and stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

G. M. Cohen, 6140 Kingsley Drive, Sam Rothberg and Julian Venezky of Peoria, Ill., and Sholem Ettinger and Ben Prince of Indianapolis.

3. That the known bondholders, mortgages, and other security holders, owning or holding 1 per cent or more

of total amount of bonds, mortgages, if any, contain not only the list of stock—

None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and that affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the twelve months preceding the date shown above is 14,599. (This information is required from daily, weekly, semiweekly, and triweekly newspapers only.)

(Signature of publisher)

G. M. COHEN.

Sworn to and subscribed before me this 30th day of September, 1950.

(SEAL) EDITH BELLAR

(My commission expires May 17, 1953.)

#### Wanted

Caterer wanted for new 400-person Kosher dining room in large midwest Jewish center 3 hours from Chicago, in community of 3,000 Jews. Wonderful opportunity for good man. Conditions subject to mutual agreement. Write Dept. CJC National Jewish Post.

### LET ORTHODOX REMEMBER WHO DID MOST TO BUILD ISRAEL, SAYS THIS READER

Editor, National Jewish Post:

It may suit Rabbi Rosenberg (and many of his colleagues who for a long time after Herzl's advent damned him as godless) to make a Theocracy out of Israel. But to those who worked sincerely and sacrificed much for the ideal which became the reality of Israel, freedom means a good deal more than the Orthodox element would put into it. I would fight anyone who would prevent the Orthodox from obtaining kosher meat. But to wrap oneself in the Torah and say that to compel others to live Orthodox lives is freedom, is blasphemy.

Furthermore, when Rabbi Rosenberg said that "when outside parties wish to send kosher meat to Israel Orthodox Jews, they will not be permitted to do so," he is either misinformed, or purposely misstates facts. Rabbi Rosenberg

should know that food packages containing kosher meat can be sent to Israel through Service for Israel or through CARE. All food contained in these packages is kosher and, I think, approved by the Union of Orthodox Congregations. Why not stick to the facts, rabbi?

Israel has enough problems without complicating these with all sorts of matters which have little meaning in building a state. Freedom of worship and observance is the basis of Israel. That should suffice for any decent Jew. Even the Orthodox element ought to know, and I think do know, in their hearts that the non-Orthodox have done more for building Israel than any other element. With becoming modesty, the Orthodox element ought to go along with their own observances without trying to force them on others. This way lies peace and

prosperity for Israel and health growth.

OSCAR LEONARD

N. Y.

#### Reconstructionists Open New School

NEW YORK—A new Reconstructionist School of Jewish Studies will be opened here Oct. 19, sponsored by the Jewish Reconstructionist Foundation.

Dr. Mordecai Kaplan, founder of the Reconstructionist movement, Dr. Eugene Kohn, managing editor of the "Reconstructionist," and Abraham G. Duker, associate in Jewish Studies at the Training Bureau for Communal Service, have been named to the faculty.

The Kestenbaum Manufacturing Co. of New York, has opened a plant in Haifa to build new and to rebuild old refrigerators of American make.

## The Record Rack

### PASSOVER STORY WELL DONE IN RECORDING BY DETROIT GROUP

By JOSEPH GALE

A surprisingly good outline of the Passover Story, its meaning and symbolism, is offered on a single 10-inch record of the same name by the Parents' Institute of the Jewish Community Center in Detroit.

I say surprisingly good, because other attempts to record entertaining, balanced, informative accounts of Jewish holidays have been too often unsuccessful.

There are so many ways to say so much that most productions end up with a smidgeon of everything in them, much of it half-baked.

The Passover Story is no sample of the ultimate in this sort of thing, but it has order and taste, and I am grateful for these. The record can be obtained from the Community Center, I imagine, or from Dauntless International, 225 Lafayette St., New York, the distributor.

SUCCESS OF childrens' rec-



GALE

ords apparently depends on whether you have Judith K. and Ira Eisenstein on your side.

We were speaking of "ultimate" a moment ago. The Allegro Holiday Series, of which we are considering "Shevuot" and "Hannukah," happen to be as good as anything yet done in that line. Mrs. Eisenstein, whose talents along with Ira Eisensteins, crop up every so often on records which are generally exceptional, uses a minimum of resources in her role as producer; on these two discs (Allegro, 78 RPM), tenor Emanuel Rosenberg, a piano, a recorder.

The recorder (like the harp and celeste which Mrs. Eisenstein employs in "Purim," "Passover," et al.) is enough to evoke that most significant requirement of a story—mood. Emanuel Rosenberg takes it from there, and in a voice filled with tenderness and joy, unfolds the Biblical tales in romance irresistible to the mind of a child.

The quality of the Eisensteins is hard to come by these days. Since the Holiday Series was produced, Allegro has gone into production of long-playing records,

but the firm probably stocks these records. Do yourselves a nice, big favor for the New Year; make sure they do.

MOZART'S majestic Masonic Funeral Music, in C minor (Columbia, 7-inch LP) might have been written by Beethoven. The work is another in Mozart's clairvoyant, often uncanny, anticipations of the music which succeeded him; at least two of his chamber pieces contain tonal passages woven into the classical fabric of his altogether tonal music.

A creature of impulse rather than experiment, Mozart's strange excursions into later diatonics give the modern listener a profound picture of the composer's breadth and power. His ability to write creatively in the style of Beethoven, for instance, is comparable to a composer of today writing in the style of someone as yet unborn.

The Funeral Music resembles the slow movement of the "Eroica," written perhaps 30 years later. A suggestion of the romantic era Beethoven was to usher in is felt in the harmonic structure and tonal progressions of this wonderful music, ordinary to our ears, but conceivably alien to 18th Century audiences.

Herbert Von Karajan leads the Vienna Philharmonic Orchestra in a fine and sonorous performance. The recording is excellent.

## The World Of Books

### FLASH! 'ONE FOOT IN AMERICA' RATED 'CHARMING, DELIGHTFUL'

By WARD MOORE

NOSTALGIC novels of humble Jewish life customarily suffer from condescension or sentimentality—aspects of self-consciousness. With unalloyed pleasure I can report that "One Foot in America" by Yuri Suhl (Macmillan, New York, 252 pages; \$2.75) is completely free of these vices. Indeed, the author is so unhampered by any feeling of apology for his chosen subject that he is able to write of things which in less skillful hands would be embarrassingly cloying.



MOORE

Since (in spite of the record) I have some reputation for a dyspeptic outlook and my readers apparently expect me, with fangs bared and uttering ferocious growls, to leap murderously upon any book within sight, I must take a new paragraph to prepare them for a shock. I found no fault with "One Foot in America." I enjoyed every page of it. I think it is a charming, delightful, altogether truthful and fine book. I think it is one of the best books about Jewish life in America ever written. I urge everyone who sees this notice to buy a copy immediately. (I can only add hastily that the author is unknown to me personally.)

Briefly, "On Foot in America" consists of connected pictures of an immigrant boy's adolescence in Brooklyn. Of course this sort of thing has been done a hundred times before—usually with odious playfulness. Sol Kenner's reactions and adjustments are real however, and the humor is the humor of sympathy, never that of self-pity or self-ridicule.

SOL'S ADJUSTMENTS are comparatively easy, his father—a widower—finds his extremely hard. For him it is "America Goniff"—the thief who would steal his piety and pride and leave him nothing but poverty only a little less biting than that of the Old Country. Happily Chaim Kenner's worst problems are solved, and in a way which does violence neither to piety nor

pride—nor to the reader's intelligence.

To this altogether satisfactory book the publisher has seen fit to append a misfit blurb of sickening ineptitude. Quite accustomed to this sort of thing (there is a legend that blurbwriters swear eternal enmity to authors and also never to read the book they are blurbing before they are allowed to practice their unwholesome profession) I would not have bothered to mention it if I did not fear prospective buyers who would enjoy "One Foot in America" might be put off by the absurdities printed on the flap of the dustjacket.

TURNING from America Goniff to Fonye Goniff (a delicate name for Czarist Russia) we find Joseph Gaer attempting to reconstruct the little village of Yanovke, near Odessa, as it was in 1910. "Heart Upon the Rock" (Dodd, Mead, New York, 214 pages; \$2.75) uses the same form as "One Foot in America"—sketches connected to form a continuous whole—but here the resemblance ends. Where Mr. Suhl's touch is light and intimate, Mr. Gaer's is brooding and aloof. Mr. Gaer looks at the past, not with delight, but with something approaching pity; his Jews are sad creatures, not yet touched (or at best only faintly touched) with Progress.

THIS IS THE world of Sholem Aleichem seen in slow motion, somberly. What happiness comes to the hero, Daniel, is through Russian culture; the Jewish way of life, Mr. Gaer seems to be saying, is stagnant and dying. In this connection it is interesting to note that the religious occasions sketched in "Heart Upon the Rock" are solemn festivals; Purim and Pesach are not mentioned. Shabbas, even, becomes a day of restriction rather than one of joyful rest.

If Mr. Gaer's tribute to the past is less happy and spontaneous than Mr. Suhl's, I cannot feel that this difference is entirely due to the admitted superiority of America Goniff to Fonye Goniff. Some of it is due to viewing people with love rather than as specimens in a museum of natural history.

### ISRAEL TESTS NEW PLAN TO TAKE MIGRANTS OUT OF TENT HOMES

TEL AVIV—A new settlement plan for the inpouring refugees was underway in Israel this week.

Under the program, officials hope to make 20,000 immigrant families self-supporting farmers in four years.

The immigrants are being settled in Galilee and in the Jerusalem area. After four years each is expected to have a home, four acres of orchards, vineyards or vegetable area and some livestock.

#### 4,000 SO FAR

Four thousand families have been transferred to the new hill colonies, living in tents. They are employed by the Jewish National Fund in clearing the rock-laden hills, terracing slopes, cutting roads and planting trees. They are getting special priorities in home building.

The housing and employment on public works will be more costly than simply keeping the immigrants in tents but officials feel that the end-product of the new program will be worth it.

#### THE DIFFERENCE

Money now expended on the immigrants in the tent camps is purely non-productive, whereas funds spent on the new program will make the immigrants stable and productive. The program will

also help to halt the widespread demoralization which has hit some of the families who have been in tents for more than a year.

The plan is also calculated to make a few hundred thousand acres of barren hill country productive and help end the tremendous drain on foreign exchange to import food for the constantly-swelling population.

### Israel Plans Biggest Military Maneuvers

TEL AVIV—Almost every Israeli male capable of bearing arms will be called up this fall for the biggest military maneuvers yet held in the Jewish State. The maneuvers have been ordered as a test of the Army Reserve system. The call will require most civilian autos in Israel, along with their drivers.

### Gen. Anders Denies He's An Anti-Semite

NEW YORK (WNS)—General Wladyslaw Anders this week denied he was an anti-Semite and declared that statements seeking to discredit him were emanating from the Moscow radio.

The Polish General, who was permitted to come to the United States to participate in the Pulaski Day parade here, said that Jews in his army held the "highest rank of all the non-Catholic groups that fought in the Italian campaign in World War II."

### Synagogue 150th Year Will Be Observed

PHILADELPHIA — (WNS) — The Sesquicentennial celebration of the Rodeph Shalom, oldest Reform synagogue in this city, will be observed here during October and November.

The two-month celebration of the 150th-anniversary of Rodeph Shalom's founding will consist of special services, symposia, banquets and other social and civic events. Dr. David H. Wice is rabbi of the congregation.

The Israeli Cabinet has ruled that civil service workers will be hired or promoted in the future only after passing an examination.

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## Israel Wins First In Maccabiah; U.S. Cops Fourth, England Second

TEL AVIV—Israel won first prize this week in the third world Maccabiah, amassing 708.5 points, with the United States taking fourth place with 230 points.

Great Britain won second place, South Africa third and Canada fifth. Fourteen cups were distributed to the entrants from 18 countries.

Prime Minister David Ben-Gurion presented the cups to the winners in his capacity as defense minister. The first prize cup was a gift from Benjamin Browdy, president of the Zionist Organization of America.

### U.S. CAGERS GOOD

The only team cup won by the U.S. team was for basketball. It was received on behalf of the team by Coach Marty Cohen, former coach of the Brooklyn Gothams in the American Basketball League.

Friends of the U.S. entries said the American showing was not as good as it might have been because the U.S. had only 37 entries, compared with 252 for Israel and 90 for Britain. Numbers count strongly in the point system of judging a contest of this kind.

The U.S. team finished second to Israel in track and field competition in the week-long games. The final point score was Israel 279, South Africa, 107, Great Britain 92. The U. S. did better in the point score for men only, picking up 128 to 172 for Israel.

### PLENTY ENTRIES HELPS

Israel placed in every event and monopolized the field events, where only a few countries had entries. The Israeli, however, shared top laurels in the field events with the Americans, who won nine events and established seven new Israeli records. The South African squad took nine gold medals, with all but one of the seven members of the South Africa team taking at least one title.

The winning American spring relay quartet was made up of Royal Cherok, Charles Grossberger, Hartley Lewis and Ira Kaplan.

The U.S. relay team of Cherok, Kaplan, Donald Spitzer from City College of New York, and Grossberger also shattered an Israeli record.

### U.S. WRESTLERS WIN

Stanley Lampert of the U.S. won the discus and Martin Korik, southeast conference pole vault king, won his speciality. Frank Spellman, the Olympic middle-weight lift-weighting champion, won that title for the U.S. and Henry Wittenberg, Olympic light-heavy wrestling champion pinned Fritz Muller of the United States in four minutes in the heavyweight free-style division.

The U.S. basketball team walloped Israel 65 to 27; but lost in a volley ball tussle.

Henry Lasker of New York set a record in winning the 3,000-meter walk with Fred Sharaga, also of New York, second. Royal Chernok of New York University won the 200-meter low hurdles in a record-breaking performance.

### AMERICANS TRY

Americans placed second and third in the 400-meter dash. Charles Grossberg ran second and Donald Spitzer third. South Africa took the event, also winning the 5,000-meter event.

Martin Korik, 20-year-old Philadelphia star, won the decathlon for the United States. He triumphed in the 1,500-meter competition to clinch his victory in the ten-event decathlon.

Korik also won the 110-meter high hurdles, placed second in the javelin, and third in discus.

### ALL U.S. MATCH

Dr. Daniel Bukantz of New York won the foil title by de-

feating Allen Kwarleter of New York. Each had won six matches before they tangled for the title.

Denmark won five of the eight wrestling titles, defeating one entry from Montreal and four champions from Israel.

South Africa defeated the French soccer team in the preliminary matches, and Great Britain defeated Israel in the table tennis finals.

Gertrude Kirnfeld of Israel won the women's tennis title, beating Ruth Kaufman of Switzerland. South Africa took the men's doubles.

### KURTZMANN TOPS

Aaron Kurtzman of Seton Hall College lived up to early billing in shattering both Israeli and world Maccabi records for the 200-meter breast-stroke swim.

Morely Shapiro, 16-year-old Pacific junior champion from the University of Southern California, won in his specialty. Roberta Fisher, 14-year-old stylist from New York, placed third in the 100-meters back and crawl and 400-meter free-style. All three of these races were won by Suzy Nador of Great Britain.

Kurtzman, Shapiro and Miss Fisher, the only American entries in water competition, collected 28 points as their team finished fifth. Israel was first with 93 points, helped by a large number of entries.

## Brandeis Gridders Lose Second Start

National Jewish Post

WALTHAM, Mass.—The Brandeis University frosh football team, with one win and one loss in its first two starts, prepared this week for a tough test against the Harvard freshman squad.

Handicapped by its invasion of home territory of a traditionally powerful first-year team, the Brandeis gridders lost their second start to Boston College, 19 to 7 last Friday.

Two fumbles in the second half by the grid representatives of the nation's first Jewish-sponsored non-sectarian university spelled the margin of loss.

Coach Benny Friedman said the biggest test of the young season will develop this weekend against Harvard.

## Rabbi Gets Pulpit Until He Is 70

FLUSHING, L. I.—The Free Synagogue of Flushing has named Dr. Max Meyer, spiritual leader since 1923, to be rabbi until he is 70. He will also have an option to retire at 65 and become rabbi emeritus.

Rabbi Meyer is secretary of the New York Board of Rabbis and a member of the Central Conference of American Rabbis.

## The Sports Whirl

## Maurice Samuel Sees Sports Cult And Judaism As Totally Opposed

By HAROLD U. RIBALOW

LAST week I discussed in some detail Maurice Samuel's view of the harmful effects of the "sport cult of the western world," as outlined in his latest book "The Gentleman and the Jew." Mr. Samuel believes that the sporting formulation of life is un-Jewish. In this column I'd like to offer more of his views, not on sports alone, but on the Jewish reaction to sports, as Mr. Samuel sees it.

He believes, on the basis of his own upbringing, that there are many reasons why Jews did not go in for sports in the Diaspora—"and all these reasons stemmed from the peculiar life of the Jews in exile." At this point Mr. Samuel clarifies his meaning:

"Their minority position had always encouraged the mental rather than the physical skills; it would have been suicide for them to have accepted the challenge of the gentile world on the physical plane. Moreover, the very paraphernalia of sports were lacking in their world—physical space in the ghettos, to begin with; but also spaciousness in the wider sense, the spacious life, armies, navies, tournaments, banners untroubled assembly in the ope, the village green for wrestling, the woods and hills for hunting."

MR. SAMUEL THEN writes of the difference between Jacob, the scholar, and Esau, the hunter, and how the Jews, living "by their wits in a world of Esaus" naturally despised the Esaus and glorified the Jacobs. In "looking systematically into the history of the group," meaning the Jews, Mr. Samuel thinks he has made an interesting discovery: That "the Jewish aversion to sports long predated the exile of the people and its minority condition." In recalling the life his own parents lived in Manchester, England—and his parents, he says, were not the obvious product of the ghetto—Mr. Samuel writes:

"The language that my parents spoke—namely, Yiddish—was altogether free from the sporting expressions that were so thickly distributed . . . throughout English. The Yiddish books they read had no sporting coloration, let alone heroes of the arenas. If you had lived out your life in the ghetto of Manchester without discussing any of the affairs of the gentiles, you would never have known that there was such a thing as a football field or a cricket bat, a racing-track or a wrestling-mat. But if you read the Bible and the Jewish Apocrypha, the Mishnah and the Talmud, and ignored the references to gentile nations and customs, you would likewise never suspect that the world of antiquity had been as addicted to sports as is the modern world. None of these books and collections of books . . . contain any reference to sports spectacles among conforming Jews."

He ADDS: "The Talmud has collected the comments and elucidations of hundreds of scholars on these laws (the Jewish laws, of course), customs and precepts. There is not one page, not one paragraph, devoted to the management or regulation of public games. The Bible itself shows no

trace of the sports fixation. Here and there we have a fleeting reference to competitive exercises or to contests; nowhere is there a hint of organized spectacles."

There are more facts: "The sports type is not a Jewish figure, and the fighter as such is not exalted in the literature that became the national heritage, the expression and the mold of the national character. No Jewish king is remembered as a hunter."

THE CRUX of Mr. Samuel's argument is this: "Addiction to sports does not mean atrophy of the wits: the Jews could have been sportive and shrewd. As technical thinkers the Greeks were clearly the superiors of the Jews. The rejection of sports was not an ingenious even if unconscious strategem in the struggle for survival. It was the result of a moral fixation. And it must have been a very early one, for there is no evidence anywhere in the Bible of a Jewish bent toward the sporting expression of life. Nowhere do the prophets and teachers have to prohibit the practice of sports. The sins of the Jews were many, and whether native or imported they were denounced in great detail. Neither of their own accord nor under foreign influence did the Jews in Biblical days ever fall into the error of glorifying and enhancing the competitiveness of life with the symbolism of games, or of refining and idealizing military combat with punctilio."

Throughout his penetrating volume, Mr. Samuel scorns "the gallantry of the game," "the manly honesty of the prize-fighting ring" "the gentlemanly gesture." And a careful reading of "The Gentleman and the Jew" will show, I believe, that much of what he says, in relation to Jews and sports, is well taken.

DOES THIS MEAN, then, that the Jews in America, and the Jews in Israel who, like the natives of any independent country, indulge in sporting events (like the Maccabiah, which according to Mr. Samuel's discussion—although he doesn't specifically speak of the Maccabiah—is really the antithesis of Judaism) are betraying the basic tenets of Judaism? The reader

of Mr. Samuel's book, who also reads this sports column and the sports pages of the daily press, will have to decide this interesting and significant—question for himself.

## Five Negroes Among New Brandeis Frosh

National Jewish Post

WALTHAM, Mass. — Five Negroes are included among the 230 freshmen who have started classes at the opening of the third academic year of Brandeis University, the nation's first Jewish-sponsored non-sectarian university.

Coming from 25 states and two foreign countries, 21 per cent of the third freshman class are members of high school honor societies and 31 per cent have won academic honors during their high school years.

Thirty-seven of the new freshmen have been editors of high school papers and yearbooks, while 58 were members of editorial boards and business staffs.

Twelve members of the first Brandeis grid squad were captains of their high school teams and five members of the university's first basketball team headed their secondary cage teams.

## JWV Votes Fight On German Army

ASBURY PARK, N. J. — The Jewish War Veterans approved a resolution this week opposing "now or at any other time in the future" the creation of a German army under independent German command.

The resolution was adopted at the 49th annual convention of the JWV, attended by 3,000 delegates.

They elected Henry Albert, a Jamaica, Queens World War I veteran, national commander. Albert succeeds Jackson J. Holtz of Boston.

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## Jewish Frat Suspends Chapter For Pledging Negro; 3 Units Secede

(See Editorial This Issue)

NEW YORK—Three New York City chapters of Phi Epsilon Pi, national Jewish fraternity, planned to leave the parent organization this week because a Connecticut chapter was suspended for initiating a Negro student.

The decision to withdraw from the national organization was made unanimously at a joint meeting of the Queens College, New York University, and City College of New York chapters.

The founding unit of the fraternity is the one at CCNY. The meeting was called following suspension of the Connecticut chapter which had served notice on Sept. 27 that it would secede unless the national office reversed a decision blackballing Alfred E. Rogers, the Negro.

Rogers is a varsity football player and president of last year's freshman class at Connecticut.

The meeting was a followup up to a walkout taken by delegates at a meeting of the fraternity's grand council in Philadelphia last week in protest against the suspension.

The walkout was led by Paul B. Traug, alumni adviser of the Connecticut chapter.

## CANDIDATES SPEAK ON ISRAEL IN NON-POLITICAL ZOA MEETING

National Jewish Post

INDIANAPOLIS—The Indianapolis Zionist district managed this week to put rival candidates for senator on the same platform for the first time to discuss what they thought the attitude of the United States should be toward Israel.

The speakers were Sen. Homer Capehart, millionaire Republican, and Alex Campbell, Democratic nominee for Capehart's post.

The local Zionist Organization of America district avoided violation of the ZOA's traditional non-partisan stand in U. S. politics by reiterating in all publicity that the meeting was non-political.

Some 400 persons, an excellent showing for a Zionist meeting, came to Kirshbaum center to hear the two rivals. Both praised Israel, and both urged U. S. aid

to the Jewish State as a matter of self-interest for the United States.

Campbell proposed that the United States seek United Nations commitment to aid Israel in the event of attack precisely as in the case of South Korea.

Despite the political rivalry, the meeting actually avoided any political challenges. Shoolen Ettinger, local Zionist leader and a member of the ZOA national executive, handled arrangements for the meeting.

## N.Y. CONGREGATION SPLITS OVER LONG TENURE TO RABBI

(Earlier Story Inside)

FLUSHING, N.Y.—The naming of a rabbi to hold the position until he is 70 years old brought a split in his congregation this week.

Dr. Max Meyer was named to the post by the congregation of the Free Synagogue of Flushing last week.

Harry Spielberger, president of the Free Synagogue, told the N. Y. TIMES Monday that the action had been taken without concurrence of the synagogue board of trustees.

Spielberger said that the status of Rabbi Meyer was to be discussed at a board meeting on Oct. 28. He also told the New York daily that the naming of the rabbi had resulted in the withdrawal of 180 members from the congregation.

He said that neither he nor any other member of the board was present at the meeting naming the rabbi.

Rabbi Meyer told the TIMES that the congregation meeting was mandatory under the synagogue's by-laws. He said there had been "some withdrawals" from the congregation.

HAIFA (WNS)—Dr. Wladislaw Bering, a physician whose trial on war crimes opened here this week in the District Court, was accused by a survivor of the notorious Auschwitz concentration camp of individual and mass murders of Jewish inmates of the camp.

## Only 1,000 French Jews Contribute To UJA

PARIS—Only 1,000 of the 230,000 Jews in France have made contributions to the United Jewish Appeal in France this year.

The Paris correspondent of the Jewish CHRONICLE of London reported that the contributions have totalled less than \$300,000.

## N. Y. Day School Gets State Charter

ROCKAWAY BEACH, N. Y.—The Board of Regents of the University of the State of New York has granted a charter to the new day school of Conservative Temple Beth El here.

The Beth El Day School received a provisional charter for five years and is authorized to teach modern Hebrew, the principles of Judaism and standard elementary school work.

Three classes are being conducted this year, Nursery Grade A, Nursery Grade B and the kindergarten.

## UPA Cancels Meet For Crisis Conclave

NEW YORK—The United Palestine Appeal announced this week it had cancelled its national conference scheduled for Oct. 22 in Washington.

Rudolph G. Sonneborn, chairman of the UPA board, said the UPA meeting was cancelled to assure full cooperation with the extraordinary national conference called for the same city for



SONNEBORN Oct. 27.

Sonneborn said the UPA, which is the largest constituent agency of the United Jewish Appeal, will be one of the sponsoring groups for the conference, which will deal with the proposed \$1,500,000, 000 aid program for Israel.

In Southern Morocco and in Southern Algiers 90 per cent of the Jews suffer from various diseases.

News, Not Puffery In  
The National Jewish Post



## Jewish Educator Says Day Schools Not Answer

By PHIL LEVINE

LOUISVILLE — (N J P) — Day schools are not the answer to the problem of Jewish education in the United States, Dr. Samuel Blumenfeld, executive director of the Chicago Bureau of Jewish education, said here last week.

Pointing out that Jewish day schools in the U.S. enroll only five per cent of American Jewish children, The Chicago Jewish educator told The POST that efforts must be made to reach the other 95 per cent by other means.

He deplored the fact that sufficient funds are not appropriated by community leaders for Jewish educational projects and said that he considered it an encouraging sign that the Jewish education situation has not become worse than it was in previous years.

SLASH NOT MENTIONED

He did not mention the 20 per cent slash in funds to his bureau from the Chicago Jewish Welfare Fund, which was bitterly denounced last week at the 53rd annual convention of the Zionist Organization of Chicago.

The educator said there was a shortage of competent Jewish teachers although efforts were being made to overcome the lack, particularly in the Chicago area.

One problem, he said was that teachers in Jewish schools in Chicago do not get salaries comparing favorably with those of teachers in public schools.

Commenting on recent proposals of the American Reform Jewish community.



DR. SAMUEL BLUMENFELD

The Answer Is Elsewhere

Congregational movement to expand its present Sunday School program into a three day a week plan, Dr. Blumenfeld said that actually Sunday Schools were not schools.

DO SOME GOOD

He said he felt, however, that such classes do some good and should be used as recruiting grounds to enlist Jewish children for attendance at Jewish schools.

He said he favored the start of Jewish education at an early age and that he hence approved the current extension of Jewish nursery schools in the American Jewish community.



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## Mizrachi Says Opposed To Theocracy In Israel

National Jewish Post

NEW YORK—A world religious Zionist leader said flatly this week that his party is "absolutely opposed" to a theocracy in Israel and wants a "free democratic republic."

Leon Gellman, chairman of the world Mizrachi Executive, made the statement on his return to the United States from Israel. He will be one of the principle speakers at the 30th annual jubilee convention of the American Mizrachi movement, scheduled for Nov. 1-5 at Atlantic City.

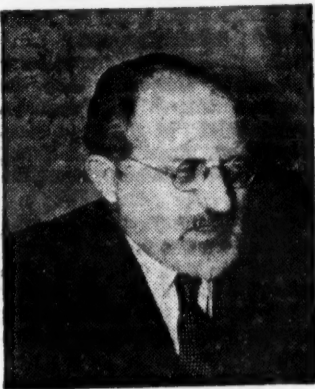
### ABSOLUTELY NOT

"While our aim is to mold the character of the state on the basis of our Torah, this does not mean the creation of a theocratic state," he said. "We are in fact absolutely opposed to anything even resembling a theocratic state. We want a free democratic republic."

Gellman's statement did not detail precisely what the Religious Bloc does want in Israel but he outlined the general approach of Mizrachi in these terms:

### THE BACKGROUND

"For the sake of law and order and for healthy development and progress, every state must be governed by appropriate laws



LEON GELLMAN  
No Theocracy for Orthodox

and administration suitable to the character, tradition and history of the people, and to the role which that people aims to play in the world.

"The Jewish people has always molded its life and character on the ethical, moral and legal principles of the Torah and aspired towards the teachings and ideals of the prophets of the Bible. To this we owe the fact of our existence and what is more important, our invaluable contribution towards almost every people in every age."

## Jewish Frats Delay Secession Over Blackball Of Negro Pledge

NEW YORK—The three chapters of a national Jewish fraternity which voted to secede over suspension of a chapter for pledging a Negro, have decided to delay their withdrawal.

The three New York chapters of Phi Epsilon Pi voted last Sunday to give the Grand Council of the fraternity a chance to reverse its ruling.

The Connecticut chapter was suspended by the Grand Council for pledging Alfred E. Rogers, varsity football player and president of last year's freshman class at Connecticut.

### HOW IT BEGAN

The decision to withdraw from the national organization was made unanimously at a joint meeting of the Queens College, New York University, and City College of New York chapters. The founding unit of the fraternity is the one at CCNY.

The decision to give the Grand Council a chance to reverse the suspension followed a meeting on Saturday at the University of Connecticut. Irving R. Channels, chancellor of the suspended chapter, urged the metropolitan members and representatives of 11 other Eastern colleges to work within the organization for the reinstatement of the chapter and admission of the Negro students.

### SEEK REFERENDUM

Fifteen chapters, representing the Eastern Seaboard colleges, decided to petition the Grand Council to reconsider the case.

They asked for a referendum in which all the chapters would vote on the question of permitting Rogers to become a member.

The 1946 census of Ireland revealed that there are 3,907 Jews in the Irish Free State.

# 40 U.S. Jewish Groups Join Israel Crisis Meet

National Jewish Post

NEW YORK—Against the background of a deepening economic crisis in Israel and the Jewish State's first Government crisis more than 40 major Jewish organizations announced plans this week to participate in the National Planning Conference for Israel in Washington, D. C. next week.

The crisis conference, which will tackle the problem of providing one billion dollars for Israel needs from American Jewry, will be held at the Statler hotel Oct. 27 through Oct. 29.

Already represented are all U. S. Zionist organizations, all the civic defense agencies and representation from religious, fraternal, and veterans groups.

The three-day conference is an outgrowth of the crisis conference held in Jerusalem in September, which was attended by 40 American Jewish leaders. They were told by Prime Minister David Ben-Gurion that Israel had a three-year plan to absorb 600,000 migrants in the next three years and achieve economic stability. The cost of the program was one and a half billion dollars, of which Ben-Gurion asked the Americans to provide one billion.

### THREE-POINT PLAN

The Jerusalem conference approved in principle expanded United Jewish Appeal campaigns, stimulation of private investment in Israel and a proposed Israel Government bond flotation in the United States.

Henry Montor, director of the 1950 UJA drive, will handle the program that emerges from the Washington conference. Reports that Joseph J. Schwartz, director of the Joint Distribution Committee, would succeed Montor as director of the UJA next year were buttressed by Nathan Ziprin, Seven Arts Feature Syndicate columnist.

"Dr. Joseph Schwartz is slated to take Henry Montor's place in the UJA next year," Ziprin said this week in his column, "Off the Record."

### SCHWARTZ HAS TO

"Dr. Schwartz is reluctant to accept the post but he is under heavy pressure," Ziprin asserted. "Informed circles are convinced that he has but one decision to make—acceptance."

Ziprin also reported that "rumors are abounding that the sponsors of the National Planning Conference are planning to establish themselves into a new organization."

The full list of participating organizations include: Achdut Haavodah Poale Zion; American Jewish Committee; American Jewish Congress; Joint Distribution Committee; American ORT Federation; American Palestine Trading Corporation; American Zionist Council; B'nai B'rith; B'nai Zion; Brith Shalom; Farband-Labor Zionist Order; Free Sons of Israel; Haddassah; Hapoel Hamizrachi of America; Hashomer Hatzair; Independent Order B'rith Abraham; Industrial Institute of Israel; Jewish Agency for Palestine, American Section; Jewish Labor Committee; Jewish War Veterans of the U.S.A.; Labor Zionist Organization of America; Mizrachi Women's Organization of America; Mizrachi Organization of America; National Women's League of United Synagogue; Palestine



DR. JOSEPH J. SCHWARTZ  
He Has To Say Yes

Economic Corporation; Pioneer Women's Organization of America; Union of Orthodox Jewish Congregations of America; United Jewish Appeal; United Palestine Appeal; United Service for New Americans; United Synagogue of America; University Institute Technion; Women's American ORT; Women's Branch, Union of Orthodox Jewish Congregations; Women's Division, American Jewish Congress; Women's Division, United Jewish Appeal; Women's Supreme Council of B'nai B'rith; Zionist Organization of America; Zionist Revisionists of America.

Conference officials also announced a formula to assure adequate local representation for communities on the conference

steering committee of 280 members.

### HOW IT WORKS

Each federation and welfare fund in communities with a Jewish population of more than 40,000 was asked to name three representatives to the steering committee. Communities with a Jewish population of between 15,000 and 40,000 will name two and communities of between 2,000 and 15,000 will name one delegate.

The steering committee will start functioning on Oct. 26 to review major resolutions for the expected 1,500 delegates.

John Snyder, Secretary of the Treasury, will be one of the speakers at the conference.

### A UNITED FRONT

The presidents of a major Zionist group and a major non-Zionist group, both of which are represented in the conference, issued statements this week urging American Government grants-in-aid to Israel.

President Benjamin Browdy of the ZOA proposed such grants of \$500,000,000 over a period of three to four years. A few days later, Jacob Blaustein, president of the American Jewish Committee, proposed such grants but did not cite a figure.

Both based their pleas on the argument that with the United States committed to helping democracies to strengthen themselves against the threat of Soviet aggression, aid to Israel as the only democracy in the Middle East was clearly in line with that American policy.

## Berger Book Coming, Too

## COUNCIL RELIGIOUS SCHOOL TEXT DELAYED, SAYS OFFICIAL

LINCOLN, Neb.—A textbook for U. S. Jewish religious schools, sponsored by the anti-Zionist American Council for Judaism, remains in the drafting stage, it was reported this week.

The textbook is one of the projects undertaken by the Committee on Religious and Synagogue Programs of the Council.

The committee was set up at the fifth annual Council conference in Chicago in 1949 in line with a resolution to carry out "a revitalization of Judaism in America."

### HOW IT STARTED

The resolution was adopted partly as the Council's answer to charges that a majority of its members were irreligious and completely unconcerned, in actual program, with anything but the fight against Zionism.

Original plans were to have the textbook ready for distribution for the start of the current religious school year, but Rabbi Allan Tarshish of Charleston, S. C., was reported to have run into delays in completing the final revision.

Bernard S. Gradwohl of Lincoln, co-chairman of the committee, said that his last report from

Rabbi Tarshish was that the final revision had not been completed. Gradwohl said that plans for distribution of the textbook were "in abeyance" until the final draft was finished.

Gradwohl also disclosed that his committee was sponsoring publication of a series of lectures delivered by Rabbi Elmer Berger, executive director of the anti-Zionist group, at Hunter College.

The new publication will be called "A History of Judaism," which Gradwohl explained was not intended to be a complete history "but rather a brief episode history of Judaism."

Gradwohl said he hoped publication of the Berger lectures would be completed within the next few weeks.

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## Canada Congress Opens Battle On Easy Admission On Germans

By BETTY SIGLER

National Jewish Post Correspondents

MONTREAL—A sharp protest against the possible entry of nazis under relaxed Canadian immigration laws has been sent to the Canadian government by the Canadian Jewish Congress. The POST was told this week.

Saul Hayes, national executive director of the Congress, said that the letter to Prime Minister Louis St. Laurent noted the failure of the Allied de-nazification program and urged the Canadian government not to forget the murder of 8,000,000 Christians and 6,000,000 Jews by the nazis.

### NO LONGER ENEMY

An Order-in-Council (executive order) passed in Ottawa last month ends the classification of Germans as enemy aliens.

Hayes said there were no im-

migration quotas in Canada and that "during the six months ending last June 30, 2,400 Germans have arrived."

As to security measures, the Department of Citizenship and Immigration has announced that they will "be adequate to see that nazi party members and Communists are kept out."

Reports to the Canadian Jewish Congress from Ottawa sources

were less encouraging. Those reports indicated that the ban against former nazis was not likely to be strictly enforced and that there was expected to be some degree of flexibility allowed to the immigration officials to decide just what degree of nazi taint should be considered inadmissible.

### Needs People

Behind the easier immigration laws is a strong desire to fill Canada's underpopulated areas. Since the war, 400,000 persons, including more than 20,000 Jews, have immigrated to Canada.

Immigration authorities, who want to send settlers to rural areas, consider Germans good colonists. Moreover, Premier Smallwood of Newfoundland recently invited German scientists to make their homes there.

Patronize the Advertisers

## NEW GROUP FIGHTS ARMING OF GERMANS; OFFICE IN NCRAC

National Jewish Post

NEW YORK—A new organization to fight German rearmament is in operation, with headquarters in the offices of the National Community Relations Advisory Council.

The NCRAC is the national coordinating body of the U.S. Jewish civic defense groups.

The new Citizens Council for a Democratic Germany has as chairman, Alfred M. Bingham, former chief of the manpower division of American Military Government in Wuertemberg-Baden.

Gen. Telford Taylor, the vice chairman, is the former Chief of Counsel for War Crimes at Nuremberg. Gen. Taylor has spoken widely against the denazification farce in the Allied zones of Germany.

A statement issued by the group warned that before consideration can be given to the ques-

tion of German rearmament, it is essential to assure the effective re-arming of the Western democracies, establishment of a unified European command and internationalization of the heavy industry of Western Europe.

A total of 100,000 trees were planted and the area of orchards increased from 25,000 to 50,000 acres in Israel this year.

Home Grown Correspondents  
The National Jewish Post

*Is your heart  
as open as  
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ISRAEL today is the land of the open door—open to all the homeless among the Jews.

This door of hope swung open, to stay open, little more than two years ago—and since then more than 430,000 have entered to find a new life, a better future, a land they can call their own.

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The problem of absorbing this mass immigration has been so great that close to 100,000 of these newcomers live in tents and barracks, still waiting for new homes and the establishment of new rural and urban centers. But at the same time Jews in Iraq, Roumania, Poland, Tunisia, Morocco and other lands clamor for the chance to find in Israel peace, freedom and dignity.

The United Jewish Appeal must give them the chance they seek, they need, they long for. The

World Jewish attention will be focused on the National Planning Conference for Israel and Jewish Reconstruction to be held Friday, Saturday and Sunday, October 27, 28 and 29, at the Statler Hotel in Washington, D. C.



United Jewish Appeal can give them that chance—if you give to the United Jewish Appeal.

Give today—now—for:

\*the more than 50,000 Jews of Iraq who have until March, 1951 to reach Israel. Right now, funds of the United Jewish Appeal are helping to fly 1,000 Iraqi Jews to Israel per week. But funds are running low despite the fact that Israel's door remains open. The only thing that will close that door is lack of funds.

You must give today—now—for:

\*the 70,000 Jews of Roumania whose transfer to Israel depends solely on available funds. The Government of Roumania has authorized Jewish

emigration to Israel, but how long that authorization will last is not known. Before the bars come down again, you must act. You cannot close your heart to men, women and children who appeal to you to keep it open, as Israel keeps its door open.

Keep your heart open to the homeless. Give today. Give now. Give generously.

## United Jewish Appeal

On Behalf of the Resettlement and Reconstruction Programs of the Joint Distribution Committee, United Palestine Appeal, United Service for New Americans.

HARRY MORSEWITZ, Jr., General Chairman

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# L.A. Jewish Publisher Assails Rival For Aid To Richards

## Parade Of Jewish Witnesses In Radio Hate Case Rapped

LOS ANGELES—Samuel Gach, publisher of the Los Angeles VOICE, local Anglo-Jewish weekly, last week sharply criticized the publisher of another local Jewish weekly for defending G. A. Richards, radio station owner accused of anti-Semitic bias.

Gach wrote his column in comment on a parade the week before of Jewish witnesses at the lengthy hearing of the Federal Communications Commission on the charges. Richards owns WJR in Detroit, WGAR in Cleveland and KMPC in Los Angeles. Only the latter station is involved directly in the charges.

### JEWS AS WITNESSES

"Desperately fighting back to get his license renewed, Richards has called in several Jewish witnesses in an attempt to disprove charges of anti-Semitism," Gach reported.

"There was quite a stir in local Jewish circles after the last batch appeared among whom were five rabbis, a veteran and Joe Cummins, publisher of the B'nai B'rith MESSENGER, a local Jewish tabloid."

Gach reported that Cummins "admitted that his journal had no connection with the B'nai B'rith lodge but testified as to his extensive activity and participation in Jewish communal activity, including being one of the organizers of the national Anti-Defamation League and being the first president of the American Jewish Congress in California."

It was recalled that it was the Congress which first filed charges against KMPC with a documented list of orders from Richards to station employees to slant news against Jews. (NJP March 19, 1948).

### RICHARDS' VIEWS

In an earlier testimony in the Los Angeles hearing, a former employe of KMPC testified that Richards once asked him whether Americans "would really object if the Jews were all stood up against a wall and shot." That testimony came from Cleve Roberts, formerly program relations director for KMPC. (NJP, March 17).

Gach reported that Cummins testified that he did business with Richards, thought the reputation of the station was good and that Richards was one of the best radio men in the field.

"Asked by the government if that appraisal related to being fair and tolerant to the Jews, Cummins answered that he has been a militant Jew all his life and that in all candor he found nothing to criticize Dick Richards or his station except the Cough-

lin broadcasts years ago.

"Cummins admitted seeing some of the letters Richards had written but stated that Richards' reference to 'kike' reflects on his personal refinement and that Richards' writing in his letter with reference to speakers on F. O. B. of 'no Jews' was a matter about which he (Cummins) felt badly but not badly enough to deprive Richards of his property.

"The government made reference to some of Richards' instructions and Cummins stated that they would have a great bearing on his opinion of Richards' good taste but he would not call that basis alone to consider him anti-Semitic; that if the newscasters had carried out those instructions he would consider the radio station as being intolerant.

"The government showed Cummins several letters and proceeded to make reference to a number of the incidents in the record which relate to Jews."

Gach reported that in response, the Anglo-Jewish publisher said that "If such things were done, it would show that Richards had an

## Lilienthal 'Too Busy' For NJP Interview

National Jewish Post  
INDIANAPOLIS—David E. Lilienthal, former chairman of the Atomic Energy Commission, was "too busy" last week to give The POST an interview.

A request for an interview was made by telephone to his room at a local hotel here. After a brief pause, an unidentified woman told The POST, "Mr. Lilienthal is too busy to arrange for an interview."

Lilienthal arrived Thursday morning for a talk on a local Town Hall Forum Friday morning.

anti-Semitic streak and yet as far as KMPC is concerned, I've never received a single complaint."

Gach also discussed the issue of the testimony of the rabbis at the hearing.

"A spokesman for the rabbis later explained to this writer that it was not until AFTER Richards got into trouble that his station approached the United Synagogue's local office and invited rabbis to make five minute broadcast recordings and that only ONE Jewish broadcast had ever been permitted all the years prior to 1948," Gach wrote.



## CONSERVATIVE RABBIS DELAY ACTION ON RELIGIOUS FLAG

National Jewish Post

NEW YORK—The Executive Council of the Rabbinical Assembly of America decided to postpone indefinitely any action on the question of a religious flag for American Jewry at its Oct. 10 meeting, it was learned this week.

It was reported that officials of the Conservative rabbinate felt that the matter was not one of immediate urgency and that any recommendation would probably create dissension.

The issue has been debated virtually since the rebirth of Israel and the adoption by the Jewish State of the Jewish flag as its national emblem.

The first formal proposal to the three wings of the American rabbinate for a new flag was made by the division of religious activities of the National Jewish Welfare Board.

The proposal was rejected by the Orthodox Rabbinical Council early this summer. The Reform Central Conference of American Rabbis turned down the proposal at the CCAR 61st annual convention shortly afterwards. (NJP, June 18).

## Million-Dollar Plant Being Built In Israel

JERUSALEM—Israel and foreign investors are building a \$6,500,000 rayon plant—the largest single project now under way in the country.

This was revealed by Minister of Finance Eliezer Kaplan in a press conference this week.

Other new projects include two hotels now under construction and three in the planning stage. A chain of fertilizer plants will be established.

Fifty housing units are being built at Elath, Israel's southernmost port.

## Reform Congregation Nixes Kaddish Change

NEW ORLEANS—A majority of members of a Reform Temple, who were asked their opinion on standing for Kaddish, favored the existing congregational practice under which only the mourners stand during the service.

The poll was disclosed by Rabbi Nathaniel Share of the Congregation Gates of Prayer. The poll was taken during the summer.

A total of 161 ballots were returned. Of those voting, 63 preferred existing practices, 53 favored all worshippers standing and 35 said either way would be satisfactory.

Rabbi Share reported that many of those opposing change were vigorous in their feeling. "Follow rabbinical law and not congregational whims," one

member wrote. Another warned that if Jews continued to depart from "the few remaining vestiges of our traditional customs we may find ourselves so far divorced from religious landmarks as not to be recognized as Jews."

Rabbi Share reported he felt three reasons led the 53 to favor the change. He said that he felt those reasons were that it would relieve the mourner of the embarrassment of standing up alone, that it would conform to the practice of most Reform Temples and that it would eliminate confusion at services.

He added that since no question of principle was involved, he would regard as satisfactory the majority position of members of his congregation.

## Evening High School Offers First Hebrew

National Jewish Post

EVERETT, Mass.—Modern Hebrew is now included in the curriculum of Everett Evening high school.

The Everett school committee has also voted to offer Hebrew in the Everett senior high school. Since most of the students already have full language requirements, the formation of such a

class is being deferred until next year.

Harry Cushing, principal of the Everett Hebrew school, and Boston correspondent for The POST, has been named to teach the evening high school Hebrew

## OPPORTUNITY

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## City Editor Needed!

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## FRANK REPORTS FROM ISRAEL

### Time And Pressure--Not Debates Making Real Decisions In Israel

By M. Z. FRANK

Jerusalem—The radio address delivered by Prime Minister David Ben-Gurion the other evening is an important document. When he said "I would rather have unfair criticism than no criticism at all," he formulated one of the principles by which this state is governed. When he made far reaching admissions of the inadequacies of the government machinery, beginning with his own office and the workings of the cabinet and going down the line to the smallest officials, he laid the groundwork for possible reforms along these lines. At any rate, he confirmed this writer's impression, conveyed to the readers of this column: "An inexperienced and inefficient bureaucracy."

The question of efficiency is very prosaic compared with that of principles and ideology. But in a debate on the future of Israel and Zionism in a fluid situation, it may have the final say. Within Israel, efficiency may decide whether the country will move toward capitalism or socialism. If, within the next two years, the government improves its machinery—and it needs very substantial improving—the people at the next general election will approve the present policies of planned economy. If the government bureaucracy remains as bad as it is, the people will vote the present regime out of office and will turn either to the Right, which seeks to remove all economic controls, or to the extreme Left, which demands a more drastic form of socialism, with strong pro-Soviet orientation. In that case, it will mean the end of free democratic institutions. A Prime Minister subservient to Moscow is not likely to say over the radio, "I would rather have unfair criticism than no criticism at all," and mean it.

**THERE ARE PEOPLE** who still argue that with the creation of the State all the functions hitherto performed by the Zionist Organization of the World ought to be taken over by the State. There are others who argue that some functions, such as immigration and colonization, ought to be the special responsibility of the Zionist movement, which shall not only finance them, but also administer them. Theoretically, one can argue with much logic on either side. But in the meantime, time does not stand still and time has its own questions to ask: First, is the State ready to take over new and burdensome duties and be in a position to discharge them adequately? Second, has the Zionist movement the machinery for a more adequate administration of these tasks than the State? The answer to these questions will decide the issue before the theoreticians have done with their arguing.

Take the case of the Jewish National Fund. Before the State, its main business was to buy land and to keep it as the possession of the Jewish people, leasing it to Jews who are willing to work it. The JNF also engaged

in afforestation, reclamation of the soil and irrigation.

Once the state was set up and the majority of the Arabs fled the country, the further existence of the Jewish National Fund became a matter of debate. It was argued on the one hand that now the government of Israel can nationalize all the unused land, compensate its Arab owners and administer it in the same fashion as the Jewish National Fund. The JNF, it was claimed, had now outlived its usefulness.

**ON THE OTHER** side there was the argument that the Jewish National Fund is the possession of the whole Jewish people, and not merely of the Jews of Israel and that it serves as the link between the Jews of the Diaspora and the soil of Israel. It was also claimed that since the Arabs have to be paid for their land, it is better that a world Jewish organization with a special fund for the purpose pay for and own that land.

There is also a third side to the controversy: the Jewish Agency. This body argued that there was need for the Jewish National Fund but that its functions should be combined with those of the Keren Hayesod (Pal-

estine Foundation Fund) and the new body under the old name be placed under the authority of the Jewish Agency. The Jewish National Fund fought that attempt very strenuously but its logical weapons were weak. And yet, here is where the JNF won its first victory.

The reasons for that victory are of a practical, prosaic nature: the JNF has a more experienced and more efficient organization than the Jewish Agency. You may hold the view, theretically, that the JNF ought to be autonomous, but subject to the directives of the Jewish Agency executive. But in practice, you would hesitate to place an experienced and efficient apparatus under the authority of one that is still fumbling.



FRANK

**THE FACT IS**, that the Keren Kayemeth (JNF) office in Jerusalem is managed more or less on American-like lines. Letters are properly filed and not likely to get lost; telephone messages are delivered, letters answered, when you ask for someone who is not at the moment available, you will be told when he is likely to be available and will be asked if there is any message, or whether it is urgent. Every department knows more or less where its functions begin and where they end and who is in charge of what.

Also the Keren Kayemeth has a staff of experts in various fields, such as afforestation and irrigation. Those experts have established certain relationships with the office and certain habits of doing their work within the organization. If these men were to be transferred to another organization, where a great deal of confusion still exists, they would not be in a position to do their work as well as they are today.

These little things have no direct bearing on whether the Arab owners of the abandoned land in Israel should be compensated out of the Israeli Exchequer, or the United Jewish Appeal, or the Jewish Agency Treasury or the Jewish National Fund, or perhaps be charged with the damages the Arabs owe the Jews for the devastation of the war. But it is these little things that have done much to kill the plan for placing the JNF under the authority of the Agency. They are gradually changing the minds of Ben-Gurion and other members of the government on the desirability of the continued existence of the Jewish National Fund.

**BESIDES**, the JNF has a strong popular base, both in Israel and in the Diaspora. It engages its activities of its own—the so-called "traditional" collections, such as the blue boxes, the flag days, the tag days; it is carrying on educational activities among the youth; it enjoys the loyalty and devotion of young those of the Keren Hayesod (Pal-

## N.Y. 'Y' Ends Fifty Years Of Friday Eve Services

National Jewish Post

NEW YORK—The huge Young Men's and Young Women's Hebrew Association in New York announced this week that its 50-year-old program of Friday evening services has been cancelled.

The decision to drop the services stemmed from the fact that in recent years neighborhood synagogues have established Friday evening services. Another factor has been the change in the neighborhood from substantially Jewish to much less so.

"When the Y services were organized in 1900 with the opening of our first building on the present site, there were no other synagogues in the neighborhood to provide spiritual solace late on Friday evenings," Jack Nadel, executive director said. "The synagogues conducted services in the early evening when many persons were unable to attend."

With the establishment of Friday evening services by local synagogues, attendance at Y services have dropped steadily, Nadel said.

He said that also "in recent years, we found that most of our members lived at some distance from the Y, which prevented them from travelling on the Sabbath."

"For those two reasons, the Y Board of Directors has decided to discontinue the Friday evening services and to refer members and residents to the Conservative, Orthodox and Reform Temples located near to the Y or close to their own homes," he said.

Rabbi Jeshua Schnitzer, Y Religious Director, will meet with residents to learn whether there is some Friday evening ceremony which would appeal to those who remain in the building that evening.

Nadel said that the Y would continue to conduct High Holy Day services.

whole fabric of sentiment, customs, communal activities, communal organizations, has grown up around the Keren Kayemeth. It is not so easy to take that fabric and just transfer it to another organization, without seriously damaging or even destroying it altogether. What will happen to the JNF Councils in the various cities of the United States? What will happen to the Keren Kayemeth activities in the Israeli schools? What about the Educators' Council on behalf of the JNF in Israel on which sit representatives of all educational trends?

On Sunday, Oct. 1, I was present at a ceremony arranged by the Teachers' Council for the Keren Kayemeth in Israel, at which the model school in Tel Aviv handed over the banner to the school in Geva. It was an elaborate ceremony which obviously meant a great deal to the children and to the teachers as well. The affair took place in the large court of the Jewish Agency Bldg., with Minister of Education Shazar, as the main speaker. He paid glowing tribute to the role of the JNF in the past, its adaptability to changing conditions and its importance for the future. Said he:

"No institution in the whole scheme of our rebirth has managed to undergo so many modifications which resulted in its increased importance as the Keren Kayemeth LeIsrael. It is precisely now that the road to our soil has been opened up that we need it most."

**THE NEXT DAY** I met the Director General of the Ministry of Agriculture which enjoys a very good reputation for efficiency and non-partisan attitude. I asked his opinion of the JNF. "I am convinced that for some time to come, it will be needed," was his answer.

Ben-Gurion has changed his attitude on the JNF. He used to say it was no longer needed, but now he sent a message to the Voice of the Land Conference of the JNF in which he says, although the emphasis has shifted from buying land to improving land, it is the JNF which can best carry out the new tasks:

"The job of making the desert bloom—soil amelioration, planting gardens and forests, installing irrigation, discovering and exploiting natural resources—that is beyond the strength of the

State alone... Time is pressing... This gigantic task requires the all-embracing intensive effort on the part of the whole Jewish people—and the truest and most effective popular instrument for making the desert bloom is the Jewish National Fund."

Finance Minister Eliezer Kaplan, in his message, said "The Keren Kayemeth still serves as a powerful instrument to serve the State... It is not an accident that the KK is intimately bound up with every aspect of life in the State. Recently this vital link has been given special expression in the law adopted by the Knesset on the development Authority. In this law the Knesset has granted the Jewish National Fund a privileged status."

**KAPLAN'S REFERENCE** to the special status granted by Israeli law to the Jewish National Fund is of particular significance. It means that so far as the laws of Israel are concerned, the JNF is here to stay for a long time to come. What has happened to the JNF could have happened to the Zionist Organization of America, if the ZOA had the machinery ready to do useful work in Israel. Perhaps it is not too late yet.

## Jewish Democracy To Be Congress Topic

National Jewish Congress

CHICAGO — A discussion on "Democratizing the Chicago Jewish Community" will open the all-day 16th annual convention of the Chicago division of the American Jewish Congress Oct. 22.

The major address at the morning session will be given by Dr. David W. Petegorsky, national executive director of the Congress. He will speak on "The Challenge to the Jewish Masses—a Program for Action."

Rabbi Morton A. Berman, outgoing division president, will give his presidential message at the plenary session. Rabbi Sidney J. Jacobs will present the report of the executive director. Election of officers also will be held in the afternoon.

The closing session and a public rally will be held in the evening. Max A. Kopstein is chairman of the convention committee.

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rs DENY ISRAELI JEWS SEEK NON-ORTHODOX JUDAISM

U.S. Mizrachi Leader Scoffs At Conservative Findings

BY BEN GALLOB  
INDIANAPOLIS—(NJP)—A top American religious Zionist leader last week vigorously disputed the contention that many Israeli Jews would like to join a synagogue but refuse to accept the rigidity of Israel's Orthodox synagogues.

A special mission of the Conservative Rabbinical Assembly of America returned from a visit to Israel with a report contending that official Orthodox Judaism in the Jewish State has failed to attract large numbers of Israeli Jews. (NJP, March 31).

The question of the accuracy of that portion of the report was put to Rabbi Max Kirshblum, executive vice president of the Mizrachi Organization of America. Rabbi Kirshblum was in Indianapolis for a house meeting of the local Mizrachi chapter.

NEVER SAW IT

The Mizrachi official said that neither on his visits to Israel nor in reports on religious activities there had he ever learned of any significant protests from non-affiliated Jews about that problem. Orthodox Judaism is the only Judaism recognized in Israel. There are a few so-called Reform congregations in Israel, and there is one synagogue built by the United Synagogue of America, the congregational arm of the American Conservative movement. B'nai Jeshurun, sponsored by the United Synagogue in Jerusalem, has never been completed. These non-Orthodox congregations, however, have a ritual that differs little from the standard Orthodox forms.

TWO TYPES ONLY

Rabbi Kirshblum said that he believed that in religious terms, Israeli Jews could be divided into observant and non-observant.

"The observant are affiliated with the Orthodox synagogues and the non-observant are not and do not want to be," the Mizrachi leader said. "I know of no evidence that any substantial numbers of observant Israeli Jews do not belong to Orthodox congregations or that any large number want anything different from the Orthodox Judaism of Israel."

Rabbi Kirshblum reported that Rabbi J. L. Maimon, a leader in the Religious Bloc, will come to the United States at the end of January for a tour of American Jewish communities.

MAIMON COMING HERE

Rabbi Maimon, who has been a storm center in disputes over religious observance in Israel, will be in the United States for about a month.

Rabbi Kirshblum told the group that one of the reasons the official Government investigation of education conditions in the transit camps had not been implemented was for lack of financial support for Orthodox causes.

His reference was to a lengthy series of charges by Orthodox spokesmen in Israel that secular and anti-religious Israeli officials had sought to coerce the strongly Orthodox Yemenite parents into permitting their children to have a non-religious education.

CHARGES CONFIRMED

After a near-crisis in the Israel Cabinet, an official commission was named which returned a report last spring substantiating most of the charges made by the Orthodox groups.

Subsequently, Orthodox leaders have charged that no attempt has been made to implement the recommendations of the commission, which called for complete revamping of the educational program in the transit



RABBI MAX KIRSHBLUM  
The Shoe Fits in Israel

Circumcision Held In British Prison

LONDON—A ritual circumcision in a prison was disclosed last week by a British medical officer as the first in his 19 years in medicine.

Dr. L. V. Snowman reported on the unique ceremony at a meeting of the Initiation Society held in London. He told the Jewish CHRONICLE of London that the circumcision was performed on the baby of an unmarried mother, who had been imprisoned for fraud. The child's father had deserted the mother.

No Jewish Activity In Russia—Herberg

NEW YORK—(WNS)—In Soviet Russia, a country of at least 2,000,000 Jews, "there is not a trace of Jewish organization, Jewish institutions, or Jewish activity," Will Herberg, noted author and lecturer declared here at a luncheon meeting of the I.Y. Chapter of the American Jewish Committee.

Despite the promise of Communist propaganda to wipe out anti-Semitism, a study of the Communist press reveals the presence of caricatures modelled after the notorious Streicher stereotype, Mr. Herberg disclosed. In addition, Jews in the Soviet Union are barred from all manner of schools and official office, and "everything Jewish is either eliminated or else suffocated under a heavy blanket of official silence."

Herberg, director of research and education activities for a branch of the International Ladies Garment Workers Union, concluded with a warning that Communist totalitarianism is on the verge of stifling "every form of Jewish expression," and making Jewish existence extinct.

In Israel this year include the doubling the areas under field crops to 500,000 acres and of vegetables to 20,000 acres.

SILVER, FREEHOF REPORTED OPPOSED TO PLACEMENT PLAN

BOSTON—Rabbi Abba Hillel Silver and Rabbi Solomon B. Freehof have voiced strong opposition to the proposed placement plan for the American Reform rabbinate, it was asserted last week.

The Jewish Weekly TIMES of Boston said in an editorial that the two rabbis "and others" were opposed to the plan because it "would place too much power in the hands of a few men."

The plan would set up a commission of 12 men, six of them rabbis, with power to make

SEE EDITORIAL THIS ISSUE

placements and with sanctions to enforce its decisions. The plan, which in one form or another has been under discussion for nearly a decade, was approved in principle at the 61st annual convention of the Central Conference of American Rabbis last summer. It must also be approved by

the Hebrew Union-College-Jewish Institute of Religion, the Reform seminaries, and by the Union of American Hebrew Congregations, the congregational arm of American Reform. The UAHC is scheduled to consider the plan at its biennial convention in Cleveland next month.

This year's crops in Israel are expected to amount to 65,000,000 pounds in value, a 50 per cent boost since the start of 1948.

One Rebel Butcher Still Holding Out In Norfolk Cleanup

By JANE KINDERLEHRER

NORFOLK, Va.—There is still one piece of unfinished business—in the form of a rebellious kosher butcher—remaining in the lengthy effort of the Norfolk Jewish community to establish trustworthy standards of commercial kashrut.

The battle between H. Teitler, one of Norfolk's five kosher butchers, and the local Vaad Hakashrut supervisory body for commercial kashrut continues after 10 months.

The matter is of considerable interest in this community of 3,000 Jewish families if only for the high proportion who buy kosher meat. A. Zeno, president of the Vaad, estimates that no less than half of Norfolk's Jewry buy such meat.

STARTING WITH A PIECE OF LIVER

The dispute centered on a piece of liver found in Teitler's shop without the seal of the Vaad. Teitler was given a hearing before the Vaad and found guilty. He appealed and was again found guilty.

He was asked to post a \$250 bond as a guarantee of future compliance with all Vaad regulations. When he refused, he lost a placard which certified his shop was under Vaad supervision.

Teitler told The POST that posting of the bond would be an admission of the guilt he persistently denies, despite the findings of the hearing.

WHERE HE GOT HIS SCHOCHET

Since his separation from the Vaad, Teitler has employed as his schochet (ritual slaughterer) Simon Mazel, who was dismissed from the Vaad on charges of flagrant disloyalty. The charges were based on Mazel's invitation to an outside rabbi to come to Norfolk as supervisor of Kashrut. (NJP, Aug. 12, 1949)

The Vaad was established in 1946 as a direct result of unsanitary conditions at the Bes Schchitah (slaughter house). Lack of proper sanitary facilities brought about threat of closing from the Norfolk Board of Health.

The Vaad was set up under the Norfolk Jewish Community Council. The Vaad board consists of five representatives each from the four Orthodox and Conservative congregations and ten appointed by the president of the community council.

THE MOST SANITARY IN THE SOUTH

The newly-organized Vaad built a Bes Schchitah of tile and steel that is considered the most sanitary in the south. All contractual services were donated by J. H. Peerless and the land was donated.

An initial grant for fixtures was allocated by the community council but since then, there has been no financial relationship between the Vaad and the JCC, even though the Vaad functions under the wing of the Public Relations Bureau of the JCC.

Since it is one of the few Vaads in the U.S. that is a democratically-constituted body functioning under a Jewish Community Council, inquiries have come in from Jewish communities throughout the U.S. for a blueprint.

Teitler told The POST that his business has suffered considerably since loss of his Vaad placard.

Rise In Day School Enrollment Reported

NEW YORK (WNS)—In a survey just completed by the Mizrachi National Education Committee a rise in the number of enrollments in Jewish day schools and an increase in their number was noted.

Over 20,000 students now attend the 142 Jewish day schools, located in 49 cities throughout the country, it was disclosed by

Isidor Margolis, executive director of the committee. Margolis also pointed out that the committee, affiliated with the Mizrachi Organization of America, was the original proponent of establishing Hebrew kindergartens and day schools for older children.

Home Grown Correspondents

The National Jewish Post



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## Names In The News

## BERNARD BARUCH EXPLAINS HOW HE LEARNED ABOUT JEWISH CHARITY

**A**S financier BERNARD BARUCH explained it last week, his father taught him that between his obligations to his fellow-Jews and to the United States, his first obligation was "to the stars and the flag that represent our Constitution and the institutions formed under it." Baruch outlined the matter at a luncheon meeting opening the campaign of the women's division of the Federation of Jewish Philanthropies of New York, which seeks to raise \$20,000,000 this year. Baruch said he had learned his first lessons in the meaning of Jewish philanthropy from his father, Dr. Simon Baruch 75 years ago. Baruch said a peddler had come to Camden, S.C. and his father gave the peddler shelter overnight. The next morning the peddler remarked something about the kinship of "unsere Leute," German for "our people." Said the financier, "My father explained to me the great Jewish wanderings, the wanderings of these people, their great sufferings and our duty to see that 'unsere Leute' should be cared for." Baruch added that his father emphasized that "before caring for our people, my first allegiance was to the stars and the flag that represented our constitution and the institutions formed under it."



BARUCH



KRAFT

## The Special Need

Among the many techniques American Jews might offer to Israel, one important one has been overlooked, according to LOUIS KRAFT, general secretary of the National Jewish Welfare Board. Under a U.S. State Department grant, Kraft will lecture for six months at the School of Social Work in Israel. Kraft told the Jewish Chronicle of London that Israel is badly lacking in voluntary communal associations and activities. He said that there was a great need to provide for the leisure time activities of Israeli children and young people. He said that for most children the school day ends early and there is little provision for organized play or cultural recreation for them. Kraft said this was a field in which American Jewish social workers were particularly well qualified to be helpful.

## The Step Forward

The New York chapter of the anti-Zionist American Council for Judaism has decided to name honorary chairmen and the first man to be given the honor was ARTHUR GARFIELD HAYS, one of the founders of the American Civil Liberties Union. In accepting the chairmanship, Hays said life in Galicia between World War I and II. The volume has been taken a greater part in the work

## The Special Honor

BERISH WEINSTEIN, famous Yiddish poet, is the winner of the first MOSHE LEIB HALPERN prize of \$400 for his poem "Raishe," which deals with Jewish life in Galicia between World War

## Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, Oct. 22—Rabbi Jonah B. Wise, national chairman of the United Jewish Appeal, giving a "Report from Israel," from Paris, on the "Message of Israel" program, 10 a. m. EST., ABC.

THURSDAY, OCT. 26—Frederic March, appearing in "Why Is The Sun?" a special United Jewish Appeal program on Israel's crucial shortages of food, clothing and supplies, 10:30 p. m. EST, CBS.

of the Council. We have been subject to criticism of our forthright position, but no one questions where we stand."

## The Empire's End

The vast financial empire of the powerful Indian-Jewish family, the SASSOONS, is coming to an end, the London correspondent of the South Africa Zionist Record reported recently. He said AUBREY SASSOON was in London, engaged in selling out the last of the family's mills and properties. Sassoon holdings in India and China have been largely lost because of postwar convulsions. The correspondent reported that Sir VICTOR SASSOON has just sold his last mill and spends most of his time in America.

## With the Rabbis

Rabbi ABRAHAM KOOLYK, former spiritual leader of Congregation Agudat Achim, Bradley Beach, N.J., was installed as rabbi of Congregation Beth El in Dorchester, Mass.

A community tribute on the occasion of the 25th wedding anniversary of Rev. and Mrs. LEON MASOVETSKY of Winthrop, Mass., featured the Sabbath morning services at Tifereth Israel last week.

## New York Rabbi Dies At Age Of 66

NEW YORK—Rabbi Gabriel Schulman of Congregation B'rith Sholom died last week at the age of 66 after several years of poor health.

Formerly spiritual leader of the Park Avenue Synagogue, he had been rabbi of B'rith Sholom since 1938.

## Report From Hollywood

## DeMILLE'S 'ESTHER' NOT THE FIRST BUT IT'S LIKELY TO BE THE BIGGEST

By SIMON WINCELBURG

**T**HOUGH C. B. DeMille is probably the only man in town who can be relied upon to construct a gallows every bit of fifty



Winckelberg

cells in height for his supposedly contemplated version of Megillat Esther, he is by no means the first man hereabouts to have a go at the story.

I have managed to collect advertising matter from three separate sources, each dealing with a five-reel, 16 millimeter sound film on the subject. Exhibit A is "The Pulpit," a periodic catalogue edited by Rabbi Alfred J. Kolatch, wherein we are told of a film called "Queen Esther," which "opens and ends with a modern Jewish family celebrating Purim in the traditional manner." The editor adds that he has "checked with the distributors ... and they assure us that no Christological references occur."

This is probably the same picture which, according to the ads of Cathedral Films, its producers, "strikes squarely at the problem of religious misunderstanding and prejudice, and opens and closes in a Jewish home in N. Y. C." I seem to recall having heard from someone who saw it, that if the film was to be made available for distribution to Jewish schools, the beginning and end would have to be changed, apparently because the reading from the book of Esther is portrayed with a conspicuous lack of accuracy, though accounted for by the producers with the explanation that the grandfather in the scene is portrayed by a genuine Jewish actor.

"Queen Esther" is advertised to run 50 minutes, while a film called "Story of Esther," and distributed by Loyola Films, is listed for a running time of only 46 minutes, and is said to illustrate how "a man's greed for political power drives him to the extent of ordering the destruction of an entire race of people."

RENTAL TERMS FOR "QUEEN" and "Story" are identical, and a close study of stills from both productions seems to indicate that they are either one and the same film, or at least made use of the same costumes and scenery.

But all of this is idle speculation beside the delightful prospect of DeMille saying the last definitive word on the subject with a non-sectarian Esther, and an Odetsian Mordechai, a man who has read Spinoza, and says "do not" instead of "don't."

★ ★ ★  
"OF This Our People" is a one-reel film produced several years ago in New York by Vicky Tahomi, one of whose more recent ventures was the late Israel Art Gallery in Beverly Hills. It is a film which deals, rather superficially, with Jewish life in America, and with certain accidental or deliberate misconceptions which may threaten the security of this life.

According to Sol Mason, Mrs. Tahomi's brother, the U.S. Army considered the film effective enough to buy a number of prints for distribution to the Armed Forces, and Martin Nosseck, a film pioneer with a good many major studio productions to his credit, has liked the film well enough to have arranged a private showing of it recently.

DUE TO THE LACK of a strong central releasing agency for Jewish films in this country, however, "Of This Our People" is likely to join dozens of other films on Jewish themes, which will never achieve sufficient distribution to even repay the initial investment.

For instance, Larry Lederberg, a Jerusalem-born cameraman, who used to be director for Coronet Instructional Films (for whom I've also done some work), and who has made what are probably the first Jewish educational films ever produced in this country, for Rabbi Isserman of St. Louis, has turned down repeated offers from local educators and private individuals to make Jewish educational films for them. He feels that under present circumstances, there's no money in it, since the films simply will not get any sort of satisfactory distribution.

## Site Of First Capital Of Israel Is Found

JERUSALEM — (WNS) — Confirmation of the hypothesis that Tel El Farah is the site of Tirsu, first capital of the ancient kingdom of Israel, was believed made this week as a result of excavations made by a French

archaeological party.

Digging at Tel El Farah, north of Nablus, the party found an ancient bronze gate and part of a bronze rampart. The gate is said to be some 3,000 years old while the rampart may be 5,900

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## Women's Viewpoint

### A HOME IN THE SQUALID GHETTO OF CASABLANCA: AN 8 X 10 ROOM

By HELEN COHEN

**A**MONG those who were asked to take over "Women's Viewpoint" during my absence this spring was Eleanore Levenson, authority on Israel, acute and engrossing lecturer and gracious gentlewoman. Mrs. Levenson is at this writing on a west coast speaking tour for the United Jewish Appeal.

Because she was in North Africa at the time, from whence she accompanied a group of Jewish refugees to Israel, her letter, in which said she'd be glad to help and would I give her more details, didn't arrive until after our son was born. I immediately replied while still bedfast and gave the letter to one of the children to put in the mailbox. A month later, I found the letter tucked away in our front shrubbery.

But we finally got together on the guest column. Since she was so well qualified to do so, I suggested that she tell us something of her North African impressions.

By ELEANOR LEVENSON

Against a lush opulence of natural semi-tropical beauty, I have seen misery and poverty such as I never knew existed. I have been to the Mellah of Casablanca. Perhaps I should tell you that the native Jews of Morocco are not citizens—they are proteges of the Sultan. Those who live in the Mellah are the untouchables. Schools are closed to them, professions are unheard of—0.07 per cent of all Jews are in Government service.

The Ghetto or Mellah Jew, (and of all the Ghettos in the world the Mellah is the most terrible) are poor beyond description and those who survived the first year when every other child dies, are beset with dysentery both amoebic and bacillary, tuberculosis, typhoid, syphilis and so frequently that it is accepted as almost normal—trachoma, which eats away the sight—and favus—teigne or ringworm as we call it, which eats away the hair.

**YOU WANT TO** forget most of the things you have seen but you can't. The tubercular infant, listless, yellow and pale, with a small piece of bread in its spindly hand—a child that looks it might be four months old. You ask the mother—no, it is a year-and-a-half. How much does it weigh? Five kilo, 12½ pounds. Yes, it is tubercular and there are four other tubercular children at home. The mother herself is all of 20,—she looks 35.

The "home" of the father whose wife is dead, whose three children are in Israel and proudly he shows us the pictures and begs to go too. See, these are his clothes—rags, a few rags, a bed with a board on it, the only furniture; on a wooden slab by the wall lies his mother, old, old, groaning, ill, covered by another few rags. He wants to take her and join his children in Israel but he is ill—trachoma, and his mother is dying. This then, is their life.

Another "home"—you peer into black blackness. Shalom! A candle is lit in the room which looks more like a cave. There sits a mother and father and eight children, ranging in age from perhaps 15 to a few months old baby at the mother's breast—the survivors of a family of 15, for a mother and father who at 30 or so look 50. There is one bed for the 10 people and the room is so small, perhaps 8x10 feet, that you wonder where they can possibly sleep. There isn't unrelieved blackness even during



ELEANORE LEVENSON  
The Things I've Seen

even enough floor space.

**BUT THIS IS** only the usual "fact". How can you describe the odor of excrement, urine, rot and garbage which pervades the air? There is one "toilet" a hole in the ground for a whole courtyard of people, 50 to 60, closed by a door that never closes and I was there in January, when the myriad of flies usually in the Mellah, were missing,—not altogether, but not too many,—a blessing because piles of garbage remain in the tiny alleys that are called streets. You just walk around it and into a house there is scarcely two feet of room between the rows of houses and if the "toilet" is sanitation, then "refrigeration" is a pail of unclean water in which the meat for the Sabbath is soaking,—only once a week is there meat. Butter is unknown, milk before the Joint sent in canned milk was never seen, the usual diet, even for the very small children is bread and more bread. Tea and lentil soup or chick pea soup, with perhaps fish once a week and meat only for the Sabbath.

On such a diet, with water unfit to drink and certainly not enough for washing or cleaning because most of it must be bought by the liter, in homes which are, except for the door, completely unrelieved blackness even during

## YOUR NAME

Conducted By  
**N. Pearlroth**

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

### Sayetta Shereshefsky

Malvina Liebman, 1748 Biarritz Drive, Miami Beach, Fla., writes:

I would appreciate some information on the origin and meaning of the surname of my mother's family—Sayetta. They lived in the Warsaw area, but may not have originated there.

**SAYETTA** is the English "sagathy," a thin sergelike material, half wool and half silk, favored in Poland for summer wear. Your maternal ancestor who first assumed this family name, was either a dealer in such materials and took his name from his stock in trade, or it may have been suggested to him by the garment he wore. Polish literature abounds in references to "sajeta" as being worn by kings and noblemen.

M. Share, 2124 Magnolia Ave., Long Beach, Calif., writes:

I would like very much to know the origin and significance of my family name Shereshefsky. My family came from the city of Pruzany, in the province of Grodno.

The Shereshefsky family is descended from Rabbi David of Mir (Russia), a distinguished scholar who established the celebrated Yeshivah of Mir, an outstanding and widely known institution of learning. His son, Rabbi Israel, settled in the little town of Szeszow, near Pruzany and took his family name from it. Israel's son, Moses, was a banker in Warsaw and the banking institution founded by him endured until

the day, almost completely airless, and the all pervading odor of human and animal excrement, unwashed bodies and unwashed homes, you begin to understand the prevalence of disease, the frequency of death.

**YET IT ISN'T** all decay. Life is vital and enduring. At the Transit Camp where a group of children are preparing to leave for Israel, they have gathered on a hilltop to dance, hands joined to dance the Hora and I with them, singing as they do, knowing that the Mellah is centuries behind this hilltop, and that soon the children will be in Israel.

## What Foods These Morsels Be

★ ★ ★

If you are in the mood for an extra touch to go with your soup, here are some accessories for that dish.

### SOUP ACCESSORIES

#### FRITTER BEANS

1 egg ½ cup flour  
¾ teaspoon salt 2 tablespoons water  
Beat egg until light, add salt, flour and water; stir until batter is smooth. Pour through a strainer into deep hot fat, and let fry until brown. Drain, place in each soup bowl, add hot soup, and serve.

#### LIVER KLOESE (LIVER DUMPLINGS)

1 cup cooked liver, chopped fine ½ teaspoon pepper  
1 cup water ½ teaspoon grated onion  
1 cup bread crumbs grated lemon rind, if desired  
1 teaspoon salt 1 egg, slightly beaten  
Bail water and bread crumbs until a paste is formed, stirring to prevent burning. Let cool, add remaining ingredients, and mix. Roll into small balls or drop by spoonful into boiling soup, let boil 5 to 10 minutes, and serve.

#### MANDLECH

1 egg, slightly beaten ½ cup flour  
¼ teaspoon salt  
Add salt to egg, gradually add flour, and form into a soft, smooth dough.

Flour the palms of the hands, and roll dough with palms into long strips as thick as a finger. Cut strips with a floured knife into pieces ¼ inch wide. Place in greased baking pan, and bake in oven at 400 degrees until browned. Shake pan occasionally.

Or place dough on a well-floured board, pat out ¼ inch thick, and cut with a floured thimble into tiny balls. Heat in baking pan enough fat to form a thin layer, and drop balls in carefully. Bake in oven at 325 degrees until lightly browned on one side, then turn with a pancake turner and let brown on the other side. Remove balls from oven, and drain.

The raw balls swell considerably when cooked, so be careful not to place them too close together.

the nazis invaded Poland in 1939.

**It's your turn.** Do you know what **YOUR** name means? If not, Mr. Pearlroth can help you find out. Just drop him a note, care of The Post, and he will reply in this column. Be sure to include something about the history of your family to help Mr. Pearlroth learn the meaning of **YOUR** name.

### First Jewish Nursery Opened In Tucson

**TUCSON, Ariz.**—The first Jewish-sponsored Nursery school in Tucson opened Oct. 16, the Jewish POST reported last week.

The school is located at the local Jewish Center and will handle children of four and five.

New citrus groves are to be planted on an area totalling 25,000 acres by the Israel Farmers Federation. This will almost double the present 30,000 acres.

If It's Vital, It's In  
The National Jewish Post



Really chicken?

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## Is the Situation in Pittsburgh Local Only?

THE report of the self-study of Jewish education in Pittsburgh must be discouraging to those who are fighting a tough battle to convince Jewish parents they owe it to their children to send them to Jewish schools.

The situation in Pittsburgh must be worse than that in other Jewish communities for it is hard to visualize a system so beset by a paucity of competent teachers. Even the Hebrew School teachers there do not escape the general criticism.

The American Jewish OUTLOOK of Pittsburgh quotes the self-study as reporting that "The Jewish training of the Sunday School teachers is very inadequate. . . . Eighty one per cent of the teachers received training either in Sunday School or in a weekday religious school. Only 19 per cent received their Jewish training in higher institutions of Jewish learning."

At another point the report declared that 30 per cent of the Sunday School teachers are teen agers and only 30 per cent are over 25 years of age. Sixteen per cent are high school graduates or high school students.

"It is evident," the report stated, "that Sunday School teachers whose Jewish training consists only of what they had learned in a Sunday School, are totally unequipped to function as Jewish teachers. . . . They lack the knowledge of the Jewish subjects they are supposed to teach. And the Jewish religious teacher without conviction and without knowledge is a very poor teacher indeed."

In respect to the weekday schools, the report found "only between 35 per cent to 40 per cent of the teachers have professional training."

Visions of the old-time cheder are evoked by a section of the report on a visit to a weekday school where one teacher taught two classes.

"The lesson taught was poorly planned; there was little interest on the part of the children . . . the class room was small and unattractive . . . the teacher had a very heavy accent . . . and the children were very uncooperative."

Another report of a visit to a weekday school indicated that if professional standards of evaluation were used, the school would rate very poorly. ". . . the study of . . . Hebrew grammar . . . was totally unrelated to the entire program of the school . . . The children were attentive. However, the physical facilities . . . were very inadequate . . . there were no windows in the school."

The report declared that the "Teachers Training School, organized in 1924, had its last graduation in 1940 when five teachers received certificates."

This disturbing report ends with various recommendations but The POST cannot but wonder how so inadequate a system has been allowed to continue in a community with such fine leadership in so many other directions.

It might be well for other communities to make similar self-studies. They are important for there is no phase of Jewish community life more vital to the Jewish future than Jewish education.

## Opposition of Rabbis to Placement Plan

THE Jewish Weekly TIMES of Boston is our authority for the statement that Rabbis Abba Hillel Silver and Solomon B. Freehof are opposed to the projected placement plan for Reform rabbis. Judge Meier Steinbrink, leading lay Reform personality, is likewise opposed, says the Boston weekly.

The opposition, according to the TIMES, is based on the fear of placing vast power in the hands of a few men over the rabbis and the congregations.

This seems to be a rather late date for the rabbis to announce their opposition. The plan, which calls for a placement committee of 12, six of whom would be rabbis, has been under discussion for more than a year. The Central Conference of American Rabbis endorsed the plan in principle at its 61st convention in Cincinnati last April. What is required now is similar endorsement from the Union of American Hebrew Congregations, which meets next month in convention in Cleveland.

Most certainly, the 12 men will be endowed with power to act, but this is merely power to

clean up an unseemly mess, which more than anything else has contributed to the low morale of the American Reform rabbinate. There is no need here to discuss the present abuses in placement but anyone at all acquainted with Reform rabbis knows how disgruntled and disillusioned many of them are because of the huckstering which now goes by the name of placement.

The present plan—which Rabbi Roland B. Gittleman has been deftly piloting through dangerous seas—has been in the making for at least 10 years, going back to the committee headed that long ago by Rabbi James B. Heller of Cincinnati. There has been ample time to amend the present proposal and there is still time to do that but to criticize the plan for giving power to the committee is to criticize it for its real strength.

A placement committee without sanctions is no placement committee. What is most obvious about the present situation, if the TIMES statement is accurate, is the lack of trust evidenced. Without faith in human fairness, no plan would be worth the paper it is written on.

## Truly A Remarkable Man

MANY American rabbis rightly devote themselves to their congregations and The POST has only admiration for such consecrated servants of their congregants. In contrast to the rabbi who speaks to the non-Jewish audience and who is the darling of the non-Jewish community while his own congregation is as dead as the stones in the synagogue cemetery, the rabbi who labors among his own flock is like a saint compared to a charlatan.

But when there comes along a combination of the two, then the congregation and the Jewish community are truly blessed.

Such a man is Rabbi Israel Goldstein of Congregation B'nai Jeshurun, the second oldest congregation in New York, which this month marks its 125th anniversary. The congregation is one of the most active in the sprawling New

York Jewish community, a beehive of meetings, forums, services and so on, and one no less so than any Jewish community center anywhere.

As a former president of the Zionist Organization of America, Rabbi Goldstein earned the reputation of being one of the best administrators in that office in years. As treasurer of the Jewish Agency and now as chairman of the World Confederation of General Zionists and Western Hemisphere chairman of the World Jewish Congress, Rabbi Goldstein is still a supreme servant of his people, while not in the least failing to minister to his own congregation, even in the last least particular.

Rabbi Goldstein's devotion and energy will not be allowed to go unrewarded during the celebrations marking the anniversary. He is truly a remarkable man.

## The New Jew

THE recent statement of the National Community Relations Advisory Council against Merwin K. Hart shows the tremendous advances toward maturity of the Jewish group in only a short span of a few years.

A similar statement might have been issued ten years ago, but the headlines in the daily press would not have been "Jews call Hart hate-monger." No, the statement would have been issued a non-Jewish group or a non-

sectarian agency.

Today the Jew in the United States is perfectly willing to speak for himself. He has dropped his self-imposed second-class citizenship status. He stands on his own two feet telling the world that he is playing his role in our democracy and that he needs to be apologetic to no one in demanding his rights and privileges and in stating his views.

## THE EDITORS CHAIR

ALWAYS, WHENEVER in the past I have discussed the POST with leaders of Orthodox Jewry, whether lay or religious, the point has been made that the paper was overwhelmingly non-Orthodox. They felt that our coverage of activities of the other two wings of Judaism was comprehensive while Orthodoxy was slighted.

Last week in New York an old newspaperman who follows The POST carefully said that it was becoming too Orthodox. He followed this up with a declaration I have always used from the opposite stand to answer the Orthodox critics, but of course he said, "The Orthodox make all the news."

This is the most gratifying statement Orthodoxy in the United States could ever hear. Also there's more than a grain of truth in it.

For years American Orthodoxy was so overcome by shock that it merely let Reform and Conservative feed off it, while—like an amoeba—Orthodoxy remained inert, watching itself being divided, while losing contact with the elements that were splitting away.

But now Orthodoxy is not only alert, but it is fighting back and making itself felt in the American Jewish community as a real force. This is all to the good, because not even the strongest advocate of Reform would like to see American Judaism robbed of the contribution Orthodoxy must and can make to it.

American Orthodoxy still doesn't have the press agents nor the press wizardry of Reform or of Conservatism, but it is no longer a supine group, and no longer on the defensive. It has taken the offensive.

I spent just a few minutes in New York with Stephen Klein, the moving force behind Bartons candies, which just opened its 27th or 28th store—this one in Newark. The stores, as you know, are closed on the Sabbath and all Jewish holidays.

But I mention Mr. Klein because he told me what he is doing about Jewish education. He is a one-man movement. He goes around organizing Jewish all-day schools. Once they are set up, he steps out of the picture and starts a school somewhere else.

He agrees to pay the deficit for the first year of the new school. With that kind of a guarantee, he is able to get school after school organized.

He is proudest of his Jewish all-day high school for girls, the only one I know of in the United States. It started three years ago with 16 girls. •Mr. Klein went

around and solicited the parents of these girls and the school was started. Now it has 160 girl students. The school's standards are of course under strict surveillance of state school authorities and—as in the case of most Jewish day schools—the standards are higher than in the public schools of New York.

I mention Mr. Klein to prove that Orthodoxy is on the march. I could mention Yeshiva University which every year manages to raise one million dollars to take care of its budget. And Yeshiva University doesn't require the national campaigning used by the (Reform) Hebrew Union College Jewish Institute of Religion to raise a similar amount, which the Reform campaign frequently fails to reach. The Orthodox school's endowment now totals \$1,500,000 but a group is busy seeking to boost it to \$7,500,000 and they probably will do it too.

To get back the friend who said The POST was getting Orthodox, I'm not apologizing, but it should be remembered that The POST is neither Orthodox or Reform, Zionist or non-Zionist. It is simply Jewish and not just passively so. On occasion, The POST will criticize or commend almost every element in American Jewish life. The answer is simple: The POST is independent, always has been and hopes always to remain so.

I OFTEN WONDER whether there shouldn't be an organized movement—as there was one time for different reasons—to direct Jews out of New York into the smaller cities of the United States.

Carl Alpert has indicated in a recent column that Jewish life is richer in the small communities scattered on the other side of the Hudson River, but he did not touch on another truism in connection with Jewish life away from the Eastern seaboard.

And that is that from an economic standpoint the Jews in the smaller communities have much greater economic opportunities. The young Jewish man is much better off as far as his economic future is concerned in the smaller towns away from New York.

The universities of the nation are doing much to bring about this dispersion of young Jewish men. The colleges in the south and middle west draw large numbers of Jewish students from New York. Many of them find out for the first time that the Hudson River is not the western boundary of American civilization.

So Jewishly and economically. (Continued on Next Page)

## Portion of the Week

LECH L'CHO

DARSHAS "Lech L'cho" (Genesis XII-XVII; Haptharah: Isaiah XL, 27-XLI, 16). The story of Abraham and the blessing conferred upon him by God. This blessing was for him and his seed. A new land was promised unto his seed for an everlasting heritage. Three stories ought to be pointed out which tell of the diversity of Abraham's character. His loyalty and love, when he rescued Lot; the respect he commanded, when he met Melchizedek, king of Salem; and the ruthless protection of the inheritance of his son, when he expelled Hagar and Ishmael. In the Haptharah, we hear of a further elaboration on the Divine bidding, "Be Thou a blessing." Isaiah teaches the Israelites languishing in exile that they should not despair, that God remembers

his promises unto Abraham, their father and they shall "rejoice in the Lord" and shall "glory in the Holy One of Israel."

—Rabbi Frank Rosenthal

## The National Jewish Post

Published every Friday by The National Jewish Post Publication Office, 646 S. Meridian St., Indianapolis, Ind. Other offices, 423 Citizens Bldg., Louisville, Ky., and 723 Chestnut St., St. Louis, Mo.

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HERMAN HURWITZ  
City Editor

Friday, October 20, 1950

## Calendar

Chanukah	Dec. 1
Purim	March 23
Passover, First Day	April 21
First Seder Night	April 20
Lag B'Omer	May 11
Shevuot	June 11

Letters should be brief and to the point, and written on one side of the page only.

# Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis Ind.

## To The New Jew of America: An Admiring 'Salute From Israel'

Editor, National Jewish Post:

I herewith submit a sketch, "The New Jew of America," translated from the original Hebrew of the prominent young Israeli writer, Yehoyakum Yemini, whose articles have appeared in the literary weekly, "HaShavuah v'Literature," the sporting paper, "HaSport Leumi," and the humor magazine, "Ha-Opt misti," and many others.

A.A. DAVIDSON

Yonkers, N. Y.

I have returned from a long and all-embracing tour of America, the most stimulating week of my life. In this short article it is, of course, impossible to convey all the vivid impressions of my visit, so I shall confine myself to a description of a type of human being just making his debut on the world stage—the New Jew of America!

The fathers and mothers of this latest phenomena were timid, quailing creatures from Eastern Europe, who, as soon as they arrived in America, immured themselves in the teeming ghettos of Riverside Drive, Lawndale, Miami Beach, and other squalid slums. Not so with their children!

No!

Their backs are not bowed, but straight! They cringe before no one. Just one instance will suffice to show what I mean: In the rural settlement of Chelsea, Mass., it was recently suggested that the Jewish children be excused from singing the folk-songs known locally as Christmas carols. I understand that the rabbi of the Moshava, an old-world type, actually made this request of the school authorities, who consented. As soon as this became known, the colonists were in an uproar. Never, they said, would they stoop to asking favors for their children. Let them sing Christian carols!

The New Jew of America ask favors of no one. Their cringing days are over. Also, they resented this crude and obvious attempt of the rabbi to connect church and state.

I want to describe to you the rich, festive quality of the Sabbath in America among the New Jew. (In English the Sabbath is called Sunday.) As early as the previous noon they begin to prepare for it. Factories close early, the children rush in from play, and soon every house resounds with cries of "Pop! Can I have the car tonight?"—a local idiomatic expression whose inexpress-

sible richness of meaning is largely untranslatable to Israeli audiences.

The young people all take showers and put on clean clothes and prepare for their weekly ti-vul (in English this is called "dating") Sometimes this takes them into neighboring settlements. The older settlers play a game called canasta or go to the "kol'noa (the "movies"). Sunday mornings every one sleeps later than usual, and a ceremonial breakfast is served, consisting of certain traditional dishes, such as lox, bagels, and cream cheese (a form of "g'vinah").

The festivals are all observed with a rich festive quality that has nothing to do with the old ceremonial forms. On such days as Rosh Hashonah every one takes a shower and puts on clean clothes and stands outside synagogues discussing sports, politics, literature and such cultural topics. In this manner they infuse new meaning into the ancient festivals! Another interesting development is that everyone parks his or her car (the women have full equality, for in America it is they who bear the children) a few blocks from the synagogues and walk the rest of the distance. In this manner new significance is restored to the ancient idea of the pilgrimage festivals when people went on foot to Jerusalem or Tel-Aviv.

On Chanukah everyone takes a shower and puts on clean clothes. A young evergreen shrub or small tree is then covered with ornaments. In this way the original meaning of Chanukah as an agricultural festival is restored, with its symbolic tree-planting. In place of the old oil lamps or candles, small electric light bulbs are placed on the tree, thus adjusting the ancient festival to modern times.

Passover is observed by sending boxes of unleavened breads to non-Jewish friends. This is called "Sh'lach' monos." On the eve of the Passover everyone takes a shower and puts on clean clothes.

When we recall that in ancient times the girls of Jerusalem would dance on the afternoon of Yom Kippur and the young men would come to choose wives from among them, we can appreciate the accomplishment of the New Jew of America in making this celebration valid for our times. Here the young men stand on the street corners and the young men pass by. Both sexes engage in responsive conversa-

tion. In this manner every evening has a rich festive quality the whole year round.

All the young people are interested and eager for the day when they can leave school (in these schools both sexes use the same curriculum and matriculate together; there is no false shame here. There are two main types of "chaluziut; one is called I. B. F. M. and the other is called I. B. W. M. O. iM.—both have their ideologists. These initials stand for "In Business for Myself" and "In Business With My Old Man."

The eager young Jews of America fully appreciate the struggle of Israel's Jewry and miss no opportunity to aid us. They are never too busy to forego their own cares to picket the British moving picture and throw tomatoes at visiting German soccer teams. Their interest is very touching. When I mentioned that there is a movement now in Israel to feed green sugar beet tops to dairy cattle, I was immediately asked, "Is that good or bad for the Jews?" They continually showed their concern for us with such questions as, "What are the opportunities in Israel for television artists?" and "Can I import rubber novelties and take my profits out in dollars?"

Much dissatisfaction was shown with the present governmental requirement for a civil permit to get married. "Why do you not come and help us with this vexing problem?" I was repeatedly asked. But my time there was too brief.

And so a new type of man has arrived on the world scene: the New Jew of America — young, lithe, lecherous, virile — backs straight, htads up, striding fearlessly across the horizon. We of decaying old Asia salute you.

## First Jewish-Backed Canada Nurses School

National Jewish Post

MONTREAL, Canada — Canada's first nursing school under Jewish auspices will open for 20 students in February, Samuel S. Cohen, superintendent of the Jewish General Hospital, announced last week.

"We've had applications from all over the Dominion, from both Jews and non-Jews," Cohen told The POST. The new school has been approved by the Association of Nurses of Quebec and by February, 1953, it is expected to have a full complement of 60 students in three classes.

Cohen said that at present most Jewish nurses in Canada have been trained in the United States.

## Plan Started to Send Social Workers to Israel

National Jewish Post

NEW YORK—A project to select 100 American social workers for employment in Israel was announced this week.

The plan was revealed by Ellis Radinsky, executive director of the United Palestine Appeal and chairman of the newly formed National Committee to Elect Social Workers for Israel.

Radinsky said that the first American social worker named by the committee sailed this week for Israel. Hilda Meyerowitz of New York will supervise guidance and counseling activities among orphaned immigrant children.

## CONTENDS EDDIE CANTOR INTERVIEW DANGEROUS, NO AUTHORITY ON LAW

Editor, National Jewish Post:

Because the POST has a positive approach to Jewish life, because its influence in the American Jewish community has already been felt, and will no doubt even be greater in the future, I am writing to you to express my unpleasant surprise at two of your front page articles. Whether it is proper to interview Jewish stars concerning their Jewish affiliations and interests is a moot question, despite its attraction for the curious reader and the publisher who seeks the widest possible circulation, to be able to expand his "creative" departments.

From the standpoint of the mature reader, such interviews are negative and possibly dangerous, if they get out of hand.

What if Sid Gordon did play on Rosh Hashonah, will and should Jewish fans boycott him? Why doth the Jewish star deserve less freedom of religion than the non-Jewish star? His course is as deplorable as that of the businessman who keeps his store open on the High Holidays, but no more and no less deplorable. But your article may lead a thirteen-year-old whom his Rabbi asks to stay out of school on the holidays, and to attend services, to want to take his baseball idol, about whom even you write, as the wiser authority.

Your featured interview with Eddie Cantor, with its misleading headline, was really most dangerous. You report that Eddie joined the Wilshire Blvd. Temple, "because it was the expected thing to do" and not "out of a Jewish religious feeling". You

quote Eddie as follows: " 'God is big enough to be with me, wherever I am, whether in the Temple or on the stage' ". (God is certainly big enough but are we big enough to find God everywhere and at all times? Some of us do not find Him even in places of worship.) "I felt that a Jew can be just a good Jew without following Jewish tradition' ".

Eddie is a fine person, and he has done much for the United Jewish Appeal. But to quote him, more than any other layman on Jewish Law, is unbefitting to a paper that speaks out against chaos and indifference in Jewish life. One of the great stars that you have interviewed praised Mussolini in 1932. Was his opinion worth more than that of other confused and misinformed "successful" men? Did it make fascism less repulsive?

Our sages said long ago: Hahomim, be careful in your words... lest some of your followers misunderstand—and the name of God will be desecrated.

RABBI N. BARACH

Sheboygan, Wis.

## Well, Cantor Liked The NJP Interview

Editor, National Jewish Post:

I am most appreciative of your sending me a copy of the current POST. You did a remarkable job and I think it is one of the greatest interviews I have ever had, for which my thanks.

EDDIE CANTOR.

## A HELPING HAND, MAYBE, FOR ORTHODOX LADS SEEKING WIVES

Editor, National Jewish Post:

Mr. Wincelberg is distressed by an unhappy situation and voices his despair in poetry. May I offer a solution?

schadchan!

JOSEPH ben SAMUEL

Those bachelors, the Orthodox With sharkskin pants and argyle socks (no curly beard or prescribed locks) Who risk their matrimonial fate With non-observant (luscious) date In search of pious, kasher mate, Should shun the hotdogstand and drive-in; Its not the place for frumm to thrive in Nor for the Orthodox to wive in. Eschew the weiner on a hot bun Go home and telephone a

Barring last-minute editorial upsets, my fictionalized estimate of the contemporary Shadchan situation may be found in this month's issue of the "Jewish Horizon" under the title of "The Schadchan and the Chalutzah."

SIMON WINCEBERG

Los Angeles

Malben, the special organization of the Joint Distribution Committee, the Jewish Agency and the Israeli Government, to care for handicapped migrants to Israel, now has 2,500 persons under institutional care.

## The Editor's Chair

(Continued from Previous Page)

Horace Greeley's call "Go West, young man," has more truth today—as far as young Jewish men are concerned—than when it was a popular slogan.

I DROPPED IN on my first national women's convention last week, that of the Pioneer Women at the Statler hotel in New York. Heretofore, we just haven't had the staff to cover the women's conventions. But also we have felt that the women were too smart to play politics in the open so that we wouldn't get much news anyway, even if we did have someone to cover their meetings. As I walked in to the convention hall, Mrs. Bert Goldstein, the president, was giving someone a dressing down the like of which

I never heard in all my born days, whether at sessions of the Zionist Organization of America or the old American Jewish Conference. Mrs. Goldstein, it seems, wanted to speak on a motion before it was put to a vote, and the chairlady ruled otherwise. The fur really did fly. There wasn't anyone going to prevent Mrs. Goldstein from having her say and she did.

When I commented on the fireworks to the organization's publicity lady, she pooh-poohed me. This goes on all the time, she said. The women fight for what they think is right and they don't believe in repressing their emotions. Guess The POST is missing a bet and we'll have to get coverage when the women hold their conventions. The men's conventions must be tame affairs compared to those of the women.

## POSITIONS WANTED—OPEN

If Your Organization has an opening to be filled, or if you are seeking a change, your notice here will be read by almost by almost every Jewish leader and rabbi in the U.S. Write to Box 1633, Indianapolis 6, Ind. for rates.

### Seeks Pulpit

Rabbi, ordained, M.S. degree. Excellent speaker, teacher and organizer. Seeks to change position. Preferably in East. Would like to hear from Conservative or Modern Orthodox Congregation. Write Dept. BA, National Jewish Post, Box 1633, Indianapolis 6, Ind.

### Cantor Available

Young cantor wishes to change his present position for a new one, with or without organ or choir. Write Dept. IBS, National Jewish Post, Box 1633, Indianapolis.

### Shochet-Teacher

Young Schochet, teacher, seeks position in small community. Can conduct services and serve as youth director. Yeshivah-trained. Experienced. References. Write Dept. RNG, National Jewish Post, Box 1633, Indianapolis, Ind.

## The World Of Books

SENTIMENTAL JOURNEY IN ISRAEL  
FAILS TO PRODUCE VITAL REPORT

By WARD MOORE

OF THE making of books about Israel there seems to be no end; the quantity threatens to rival those about the Soviet Union. This is not said in complaint; it is a subject of endless interest; even the Israel Digest, which suffers disabilities common to all government press releases, is seized upon eagerly and thoroughly read. For once publishers are acting like good businessmen in issuing as many volumes on Israel as they do. Jews buy books out of proportion to their percentage of the population and after praying for the redemption of the land for nearly 2,000 years, we all like to read about the events which we hope

indicate an answer to that prayer. It inflates our egos to participate vicariously in the great and little deeds of the Yishuv. (Objection by the American Council for Judaism noted and filed under Pathological Self-consciousness.)

**"WATCH FOR the Morning"** by Thomas Sugrue (Harpers, New York, 304 pages; \$3.50) has no new material to add to the story of independence. Instead the author has selected a method of narration and a personal viewpoint as his particular contribution.

Mr. Sugrue's method is the one used by John Hersey in his "Hiroshima"—an interweaving of the stories of individuals to form the picture of an event. This method has the double advantage of affording an intimacy impossible to conventional reporting and adding a fictional gloss which binds, or at least hides, the inevitable gaps and cracks in the narrative. It was used with such great felicity (as well as facility) by Mr. Hersey, that at a time when war-born hatreds still burned, American readers, who traditionally cannot tell one Oriental from another, were not only impressed by the clearly defined characters, but moved by a strong sympathy toward them.

NOW MR. SUGRUE unquestionably has a stronger sympathy for Jews—indeed, his philosemitic viewpoint is the motive power behind "Watch For the Morning"—than Mr. Hersey had for the Japanese. And the liberation of Israel afford a writer as dramatic a theme as the catastrophe of the bomb. But whereas "Hiroshima" is a brilliant tour-de-force, "Watch For the Morning" is only another rewrite job.

Part of his failure may be due to Mr. Sugrue's application to a large canvas a method perfect for a miniature. Details tend to become overlaid with other, equally important, details as the narrative necessarily jumps from Jerusalem to Galilee; from the Plain of Sharon to the Negev. The vast number of characters the author has used to carry his history remain names and descriptions; they have all the components of life except individuality. They are all Jews, beloved of Mr. Sugrue, but they are not

Coming  
Conclaves

Mizrachi Organization of America, 30th annual convention, Atlantic City, Nov. 1-5.

National Council of Joint Defense Appeal, fifth annual meeting, Cincinnati, Nov. 10-12.

National Women's League of the United Synagogue of America, biennial convention, Minneapolis, Nov. 12-16.

Union of American Hebrew Congregations, 41st General Assembly, Cleveland, Nov. 12-15.

Central Conference of American Rabbis emergency conference, Cleveland, Nov. 13.

United Synagogue of America, biennial convention, Washington D. C., Nov. 15-19.

National Assembly for Labor Israel, third meeting, New York Dec. 18.

sharply differentiated, so that another gentile, without Mr. Sugrue's sympathies, would be unlikely to be moved to pity or admiration for them. The gloss of fiction which made "Hiroshima" so real only makes the reality of "Watch For the Morning" appear somewhat fictitious.

MR. SUGRUE'S BASIC impediment is his sentimentality. A communicating Catholic, Mr. Sugrue employs a logic rare among Christians to extend the love he bears the founder of his religion to the people among whom that founder was born. This amiable if unusual trait can, if carried to the point of becoming a counter to Anti-semitism rather than a getting of perspective, become a distortion, so that Jews tend to become regarded as angelic and therefore slightly dehumanized individuals. Jews themselves are quick to see the weaknesses and vices of other Jews; philosemites do not permit themselves this luxury. The books they write then become eulogistic, rhapsodic, rather than crisp and convincing. And while it is undoubtedly pleasant for us to relax and bask in Mr. Sugrue's approval, it does not make his book any more trustworthy as a history of the liberation of Israel.

Plenty Of Shoes  
On Israel Shelves

JERUSALEM (ISI)—At least 10,000,000 pounds worth of textile products and footwear are on hand in retail shops throughout Israel, a representative of the Ministry of Supply and Rationing announced this week.

This figure is based on an examination of nearly 4,000 inventories submitted by shopkeepers to the Ministry, and is calculated on the basis of Lakol (utility) prices of items listed in the inventories.

Fisheries production in Israel this year rose from 3,500 to 5,000 tons.

What Items in This Week's Post  
Did You Find Most Interesting?HANDY  
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## I Think As I Please

SWITCHOVER ON APPEALS FOR AID  
TO ISRAEL WILL BE A TOUGH CHORE

By CARL ALPERT

IN WASHINGTON, D.C., next week, representatives of many American Jewish communities will meet in national conference to discuss Israel's economic needs and to receive a first-hand, detailed report of last month's meeting in Jerusalem. Preliminary reports available in the press indicate that during the next three years Israel will require a billion and a half dollars for agricultural, industrial and other projects, and for the proper absorption and integration of the vast numbers of new immigrants who continue to enter the country. The State will furnish half a billion, and will look to American Jewry to provide the rest, either through outright contributions, as in the United Jewish Appeal, through private investment, or through support of a government bond issue should such an issue be floated.

ALPERT

Considering the comparatively meager and declining results of the UJA in recent years, it should be clear that major reliance must inevitably be placed on one or both of the other two alternatives. Either of the two, it is clear, can succeed only if, among other things, there is confidence in the soundness of the investment and in the financial stability of the country. But this brings us face to face with contradictions and a difficult dilemma.

THIS COLUMN, it may be recalled, has been a consistent critic of UJA campaign techniques which have sought to portray Israel as a destitute and poverty-stricken land inundated by neurotic refugees, on the verge of bankruptcy, and prevented from collapsing only by the philanthropy and humanitarianism of American Jewry. We have warned over and over again that this kind of appeal will not only fail to produce the much needed funds, but will create a divisive benefactor-pauper relationship between our two communities. Even worse, it will undermine public confidence in Israel's economic soundness.

These warnings were unheeded, and the lurid tales of woe continued to be widely publicized. Leaders of the UJA rushed into print. Alpert is sabotaging the campaign, they said. He is wrong; the funds are badly needed. One UJA spokesman, readers may remember, directly implied that this type of sob-appeal had the support of Weizmann and Ben-Gurion, who certainly had Israel's best interests at heart, and that I was setting myself up as a greater expert than Israel's leaders. I believe then—and I still believe—that neither Weizmann nor Ben-Gurion were personally familiar with the nature of the UJA appeal, nor were they aware of the effect it was having on American Jews.

THE UJA NEVER denied my characterization of its propaganda. The replies merely sought to justify the line which was being followed.

On the basis of the decisions reached last month in Jerusalem it now appears that either there has been a complete change of heart on the part of Israel's leaders or, as I suspected all along, they simply did not know what was going on here. Private investments can be obtained or government bonds sold only with a vigorously positive and aggressively constructive approach. And if the people who have failed in their UJA fund-raising efforts are to be entrusted with the new campaign, we shall be treated to this interesting spectacle: the same offices and agencies which have been spreading horror stories about Israel, and which have held up ragged and starving waifs as symbols of the Jewish State, will now begin to tell us about the virtues of Israel as a secure investment.

The country's strength, its resources of manpower and ma-

terials, its stable democratic government, its vigor, initiative, resourcefulness, will be clearly delineated. The pathetic, begging little urchin who graced the UJA placards and billboards and towered high above Times Square will be replaced perhaps by the firm and determined figure of a chutzpah, likened to the American pioneer of 150 years ago.

ALL WILL NOT be easy sailing. The sudden change in line can not be achieved so quickly and so convincingly. The doubts and fears and lack of confidence which have been dinned into the ears and minds of American Jews for the last several years will not be easily and quickly eliminated. Conservative business men will still be willing to donate \$1,000 to the poor, starving Israelis—but they will think twice before investing their savings in the business or bonds of a country whose economy, they have been repeatedly told, is extremely shaky.

For a long time to come we shall be paying for the errors of the past. It may require a new leadership, as well as a new line to be successful, but at least there has been recognition in Israel that the charity line can no longer be followed. When this change becomes truly perceptible and effective it will achieve a drastic change in the relationship between American Jews and Israelis on other planes as well. For the first time we shall become partners of the Israelis—not their benefactors. Ponder well the significance of that change.

No Municipal Tax  
In Local Elections

JERUSALEM—For the first time in the history of the country, voting in municipal elections will not be dependent on payment of a municipal tax.

To qualify at the November elections, a voter must be not less than 18 years of age and must have lived within the boundaries of the municipal or local council area for not less than six months prior to the election.

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# The Sports Whirl

## Protests About Yarns On Athletes Playing On Holidays Lack Balance

By HAROLD U. RIBALOW

YOU never can tell what really interests people. You print one sports item which you think is of particular moment, and you get no reaction to it at all. Then you publish a story which you think minor and letters pile up on you. Then again, you do a story which, you think, will get a response, a favorable one. But the letters you get are all peevish.

That's what happened to me last week.

The regular clients of this column will recall that a story of mine hit the front page of the POST a few issues ago. It dealt with Jewish ball players (and I threw in something about chess players) who played major league baseball on Rosh Hashanah and Yom Kippur. I thought the item newsworthy. Apparently the POST did, too, for the piece was featured. Yet readers, in letters to me and to The POST, indicate that it is unfair to single out baseball players who break the High Holydays. Why not write about grocery store owners who sell food on Yom Kippur, they ask. One particularly correspondent, Herbert Kroll of Forest Hills, N. Y., opens his letter by saying, "Shame on you."

Now, really. MR. KROLL BELIEVES that a baseball player signs a contract which commits him to play every game of the season. He adds that players "have certain obligations to fulfill." Mr. Kroll, apparently a heated baseball fan, remarks, "When a team is fighting for a pennant or for a spot in the first division as were these cases, every ball player is counted on with no exceptions."

I quote Mr. Kroll because I think something should be said to him, and people like him. I think I've said it before, but apparently it bears repetition. First, baseball, football, boxing, etc., are not sacred or holy events. Let's not take games too seriously. I doubt that any manager would be angry with a Ginsberg or a Rosen or an Abrams for asking for relief on Yom Kippur or on Rosh Hashanah. What if the player gets a bruized finger? And he begs off? Carl Furillo had an injured groin a few seasons back and said he couldn't play. Dodger manager Shotton said he could play. Furillo refused. Did anything happen? No, and it should not. No one can convince me that the players had to perform on these days. But I have proof that this doesn't happen.

SID GORDON, visiting a Jewish memorial chapel soon after the Braves were eliminated from the pennant race, told an attendant there, or one of the officials, that Billy Southworth is a fine fellow. To illustrate the point, Gordon declared that a few weeks before the Jewish holidays came up, Southworth approached Gordon and asked him when the Jewish Holydays were scheduled. He wanted to give Gordon those days off. But big-hearted Sid said that he never took off in New York on Rosh Hashanah and saw no reason why, under those circumstances, he should take off in Boston. He did want to be off on Yom Kippur and Southworth granted his request. Sid did not play either on Yom Kippur day or on Nidrei night. But he made his own choice. As for Ginsberg, the Tigers got along without him most of the season and Aaron Robinson was their regular catcher in the key games at the end of the season, anyway. Ginsberg could have sat out a few games. His .221 batting average didn't warrant his regular play in any event.

Other readers claim that it is unfair to single out athletes who break Jewish laws or customs.

## WANT TO HELP THE POST KEEP TAB ON JEWISH PLAYERS IN THE U. S.?

A little better response from sports-minded NJP readers is needed to our appeal for help in spotting Jewish football players in both college and pro fields.

Three names have come in from Hirshey Mileh, 1112 N. Euclid Avenue, Pittsburgh but we need a lot more than that. All you have to do is check which players on college and pro teams in your area are Jewish and send us their names, teams and positions.

The longest and most complete list of such names will earn some reader a ticket, as available, to any football game in the United States this year.

Please send your lists to Sports Department, National Jewish Post, Box 1633, Indianapolis 6, Ind.

Well, Jews follow the exploits of Jews simply because the athletes are Jewish. This isn't always true, but one can make a case for it. Certainly Anglo-Jewish papers, including the POST, which follow the heroics of the Rosens and the Gordons and the rest, have the right to point out when these men refuse, on their own, to live up to certain minimum Jewish standards. Benny Leonard, in his time, understood the meaning of his prominence and acted accordingly.

THIS LEADS ME to a sporting theme related to the above. Brandeis University plays its football games on Saturday. Well, many Catholic schools play on Sundays, is a rebuttal I hear. Why one must always compare the Jew to the Catholic, or vice versa, I fail to understand. In any case, I have heard plenty of criticism of the Brandeis action. We know that Brandeis is Jewish-sponsored, but not necessarily Jewish. Nevertheless, Yeshiva University (which has no football team but has had better basketball teams than Brandeis ever will, probably) never found it necessary to play on the Sabbath, or Friday night (which is the same thing).

When this column was first introduced, I pointed out that there would be no puffery in it. When I heard that Sid Gordon sent his kids to a yeshiva and to a Jewish camp, I said it was to his credit—and it was. When he refused to take off on Rosh Hashanah, it was to his discredit. I don't see how anyone can disagree with this view. Maybe I'm prejudiced in favor of Rosh Hashanah over a baseball game. If that be treason, perhaps I should be asked to resign from the Baseball Writers Association (of which I am not a member).

INCIDENTALLY, Jimmy Powers, noted sports writer, in a recent issue of TV GUIDE, repeats the legend that Hank Greenberg

played in the World Series on Yom Kippur. These are the facts:

Greenberg participated in four World Series. In 1934, the World Series games were played from Oct. 3 through Oct. 9. Yom Kippur came on Sept. 19. In 1935 the World Series took place from Oct. 2 through Oct. 7. Yom Kippur was Oct. 9. In 1940, the Series games were played from Oct. 2 through Oct. 8. Yom Kippur date was Oct. 12. In 1945, Hank's last World Series, in which he starred, the games were played from Oct. 3-8 and on Oct. 10. Yom Kippur came on Sept. 17.

And isn't Greenberg as great a baseball name as Joe Ginsberg? And was his career damaged?

## Brandeis Wins Third Football Start

National Jewish Post  
CAMBRIDGE, Mass.—Brandeis University chalked up its second football win Saturday in defeating the Harvard freshmen 21 to 13 at Soldiers Field here.

Fullback Sid Goldfader led the team from the nation's first Jewish-sponsored nonsectarian university.

In a seesaw game, the teams were tied in the third quarter when Brandeis went behind then moved ahead.

## Winnipeg Man First Elath Bridegroom

ELATH, Israel—A volunteer from Winnipeg, Larry Sures, and a member of the Israel Opera Orchestra, Yaal Melamid, were principals last week in the first wedding in Elath, southernmost point of Israel.

Sures came to Israel to fight with the Haganah, according to the Jewish CHRONICLE of London. After an operation in the United States for a service wound, he returned to settle here.

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## Digest of Yiddish Press

### HOW ABOUT A THOUGHT FOR WHAT THE JEWS, NOT GENTILES, WILL THINK?

By RABBI SAMUEL SILVER

THE behavior of Jewish individuals and organizations is often governed by the watchword, "Mah Yomru Ha-Goyim," ("What will the non-Jews say?") Why in the world don't Jews more frequently ask themselves, "Mah Yomru Ha-Yehudim?" Aaron Zeitlin of the JOURNAL angrily demands to know.

Zeitlin was incensed by a notice he saw in the Israeli periodical, "Ha-Aretz" that over the roof of the Palace Hotel in Switzerland there have been fluttering three flags side by side: the Swiss flag, the Israeli one, and the one of Western Germany.

Reason for the line-up was the fact that both President Chaim Weizmann, in Switzerland for his health, and Premier Adenauer were stopping there. "Ha-Aretz" seemed proud of the fact that the German and Israeli flags were displayed together. Zeitlin is scornful about it. Weizmann, he believes, should have pointedly left and gone elsewhere.

Zeitlin is equally indignant over the apparent pride that the New York German-Jewish periodical, "Aufbau" seems to derive from the news that Mark Chagal, noted Jewish artist, has been commissioned to do a job for a church in Assi, Italy. If Chagal had any respect for Jewish opinion, he would have rejected the commission, roars Zeitlin.

### Tsk, Tsk, No Jews On YMHA Lecture Series

Maximalists Jews all, the writers of the Yiddish press are wont to snort, snicker, snarl, and sneer at Jewish organizations whose programs are void of Jewish content. The DAY's A. Layeless recently found what he regarded as a perfect example of what he and his colleagues deride. It was an announcement of a lecture series at the 92nd st. YMHA of New York. Fifteen noted authors are to speak and read from their writings. Included in the series will be Robert Frost, Ogden Nash, T. S. Eliot, Thornton Wilder, et al, but nary a Jew.

Meanwhile, grieves Layeless, the "Zukunft," America's most distinguished Yiddish literary periodical, is starving to death, financially. It needs money desperately, and Layeless urges all

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his readers to help it with funds.

### Shortage of Doctors

#### But DPs Can't Practice

In the midst of an acute medical shortage, many competent doctors in the U.S. are not permitted to practice their calling. These are DP's redtaped into virtual destitution by state statutes and American Medical Association restrictions.

In a letter to the DAY, two such medics, Dr. L. Rosen and H. Lazarevitch, beg the editor to agitate for a change in the laws which would allow them, and DP dentists and nurses, too, to be admitted to practice... Sounds like a good project for some national Jewish organization.

### U.S. Jews Contribute To Hate-Peddler Hart

(See Editorial This Issue)

National Jewish Post  
NEW YORK — Information that American Jews had been among contributors to the fund-raising campaigns of hate-peddler Merwin K. Hart was one of the factors in the condemnation issued last week by the National Community Relations Advisory Council.

The NCRAC, national coordinating body for U.S. Jewish civic defense organizations, last week issued a denunciation of Hart to the general press and to the Anglo-Jewish press.

The statement warned that Hart was financing "a many-sided program of hate-mongering" with funds contributed by Americans who are under the mistaken impression they are thus helping to combat Communism.

The POST learned that the Americans involved included Jewish contributors.

### New Syndicate Offers Jewish Comic Strips

NEW YORK — Sabra Publications, headed by Joseph H. Fried, announced entry this week into the field of syndicated Jewish comics.

"The Adventures of Captain Tov," is the lead strip of the new venture. Other strips include "The Cohens," and "Oddities in Jewish Life."

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# Reform And Conservatives Violate Their Codes, Says Orthodox Rabbi

## Sharpening Economic Crisis Spurs First Cabinet Collapse In Israel

By LEWIS N. GINSBURG

National Jewish Post Correspondent

ST. PAUL, Minn.—A St. Paul Orthodox rabbi struck back this week at Conservative and Reform critics who accuse most Orthodox Jews of failure to obey Jewish Law.

Rabbi Morris C. Katz, spiritual leader of the Sons of Jacob congregation, told worshippers that endeavors to create feelings of guilt and hypocrisy among Orthodox Jews are undertaken by other elements "to entice families affiliated with the Orthodox group" out of Orthodoxy.

Rabbi Katz, who is president of the Alumni Association of the Hebrew Theological College of Chicago and a member of the executive committee of the Rabbinical Council of America, asserted that neither Reform nor Conservative Jews live up to their programs.

### JUST DOUBLE-TALK

"Those of the non-Orthodox groups should stop using double-talk and double standards," he said. "If they demand 100 per cent observance from the Orthodox group—or contend that one should not otherwise belong to an Orthodox synagogue—then it is equally true that most members of Reform and Conservative congregations do not belong in their synagogues."

"If Orthodox Jews are hypocritical, then Conservative and Reform Jews are hypocritical," he asserted.

Contending that Conservative Judaism in its program stands for kashrut, cessation of work on the Sabbath, and daily prayers, Rabbi Katz declared that "We know that the vast majority of the membership of Conservative synagogues does not observe the Sabbath, does eat non-kosher foods and does not pray with Tallis and Tephillin. Members of the Conservative synagogues are not even Conservative."

### REFORM NO BETTER

"Reform Judaism stands for the sanctity of the Sabbath," he said. "Practically all members of the Reform temples do not observe the Sabbath even from the Reform point of view. Reform Judaism also teaches the needs of daily religious services. Practically all temple members do not pray each day."

"Apropos of the ethical teachings of Judaism, are members of the non-Orthodox congregations more saintly than members of Orthodox synagogues?" he asked. "If the argument were valid that Orthodox Jews are not Orthodox, then by the same taken Conservative Jews are not Conservative and Reform Jews are not Reform."

Rabbi Katz assailed "non-Orthodox apologists who proclaim that their form of Judaism is American" while they maintain that "the Judaism of our ancestors—Orthodoxy—is contrary to the spirit of Americanism."

### DEFINE YOUR CONCEPTS

He challenged such critics to define Americanism, contending that there were almost as many

definitions of it as there are of religion.

"Americanism in the sense of democracy and the dignity of man draws its sustenance from our Torah and tradition," he said.

He said such Orthodox Jews as Haym Solomon played a vital role in American history and added that the first Jews who came to America and helped to create the American heritage were Orthodox Jews.

"There were no so-called Conservative and Reform congregations in those days," the St. Paul rabbi said.

### TRY THIS TARGET

He scored "apologist elements" as being afraid to accuse non-Jewish fundamentalists of religious beliefs contrary to the spirit of Americanism "though they are able to muster up courage to accuse their own brethren."

"The Orthodox synagogue is more liberal than the Christian church," he asserted. "Unlike

other faiths, traditional Judaism teaches that non-Jews can earn salvation outside of the synagogue."

Rabbi Katz took up the challenge of those American Jews who feel "it is necessary to change our religion fundamentally so as to 'adapt' it to life in this country."

He replied that "Our Torah is a universal and eternal Torah above time and place. It is not supposed to be limited to one country or for a certain duration of time. It always takes the long range view and is not concerned with making immediate gains at the expense of sacred traditions."

### NO SURGERY WANTED

"Our Torah need not and should not go through major surgical operations which ultimately will tend to devitalize and desecrate the living body of our religion merely to suit the whims of religious surgeons," he said.

Rabbi Katz is also vice president of the Minnesota Rabbinical Association, composed of rabbis of all three wings of Judaism.

## Kohlberg Accuses Hillel Official Of Aid To Reds; Charges Assailed

National Jewish Post

NEW YORK—Rabbi Benjamin Lowell, national administrative secretary of the Hillel Foundations, was accused this week of making a fund-raising appeal during a meeting at which speakers attacked American policy in Korea.

The charge was made by the American Jewish League Against Communism, in a letter to Frank Goldman, president of B'nai Brith, sponsor of Hillel. The letter was signed by Alfred Kohlberg, national chairman of the anti-Red League.

### RABBI LOWELL REPLIES

Rabbi Lowell retorted that Kohlberg was "still using the same method of insinuation, distortion, half-statement and downright inaccuracy that he employed in previous instances."

In his letter to Goldman, Kohlberg asserted that Rabbi Lowell spoke at an Aug. 3 meeting "of the National Council of the Arts, Sciences and Professions at the Hotel Capital, New York."

Kohlberg, whose organization is one of the sponsors of the much-criticized publication, "Red Channels," said that the "national council" sponsored last year's fake Waldorf Peace Conference "which was denounced by our State Department as an outlet for Soviet propaganda."

### WHAT LOWELL SAID

Kohlberg did not accuse Rabbi

Lowell of attacking American policy on Korea but did assert that Rabbi Lowell "derided the New York police, which had broken up an illegal pro-Communist 'street' meeting."

Kohlberg said that Israel Epstein and Alpheus Hunton, two other speakers, attacked the South Koreans and Americans, and that "throughout the meeting, the United Nations effort in Korea was uniformly denounced."

Kohlberg, who made other charges against Lowell, asked the B'nai Brith to take action on the matter.

Rabbi Lowell resigned his pulpit in Montgomery, Ala., after he was reprimanded for siding with the Negro defendants in the Scottsboro case.

In the first six months of 1950, the OSE served 74,000 patients in its clinics in Morocco.

TEL AVIV, Israel—Israel's first Cabinet crisis this week erupted against a background of steadily worsening economic conditions.

As Prime Minister Ben-Gurion called for dissolution of Knesset (Parliament) and new elections within two months, circulation of currency continued to mount. Israel citizens maintained their furious buying of everything they could lay their hands on.

Twenty-four hours before the Religious Bloc brought a crisis,

forcing Ben-Gurion to resign, the value of the Israeli pound was down to about 80 cents in the black market. The official value of the pound is \$2.80.

The upswing in Israel currency

BEN-GURION has been in progress for more than three months and spurred sharply in the month before the Coalition Government collapsed. Simultaneously, the Israel Treasury's foreign exchange holdings have been declining.

### BEN-GURION DID IT

The evidence appeared to indicate that Ben-Gurion had forced the crisis. The Religious Bloc, with which the M. A. L., the centrist Labor Party, has ruled Israel in an uneasy coalition, did not actually resign.

The critical issue was Ben-Gurion's proposal to expand the Government by addition of Jack Gering as Minister of Trade. Gering is a crack businessman but not connected with any party. Ben-Gurion also proposed a general re-shuffling of the portfolios held by Mapai ministers, some of whom have been sharply criticized for their handling of the economic situation.

The Orthodox Bloc proposed to open discussions on concessions on economic questions, education and religion. Bitter disputes have developed between Orthodox elements and non-religious groups on those issues. They proposed guarantees that bills be introduced for enforcement of the Sabbath and to assure continued religious control over marriage, box.

divorce and similar issues of personal status.

### NO BARGAINING

With his Cabinet at stake, Ben-Gurion refused to discuss any conditions and issued a deadline for a yes or no answer. When the Religious Bloc failed to answer by the deadline, Ben-Gurion called on president Chaim Weizmann, to inform him of the fall of the Government.

Ben-Gurion then proposed a caretaker government of the seven Mapai members of the fallen Cabinet. That plan failed when the progressives and the Mapam (left-wing Socialists) and General Zionists rejected the proposal. Both are in the opposition. The Orthodox Bloc was not invited.

### Strike of Judges Averted in Israel

JERUSALEM—A threatened mass resignation of District Court judges and magistrates was averted last week.

The Israel Government promised that the issue of salaries would be considered by the Knesset. Two years of negotiations lay behind the threatened resignations.

### L.A. JCC Names Bisno Executive Secretary

LOS ANGELES—The Los Angeles Jewish Community Council this week elevated Julius Bisno from acting assistant executive secretary to executive secretary. Bisno will have charge of the 1951 United Jewish Welfare Fund campaign.

More than 75 per cent of the Jewish homes in Glasgow have a Jewish National Fund blue box.

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